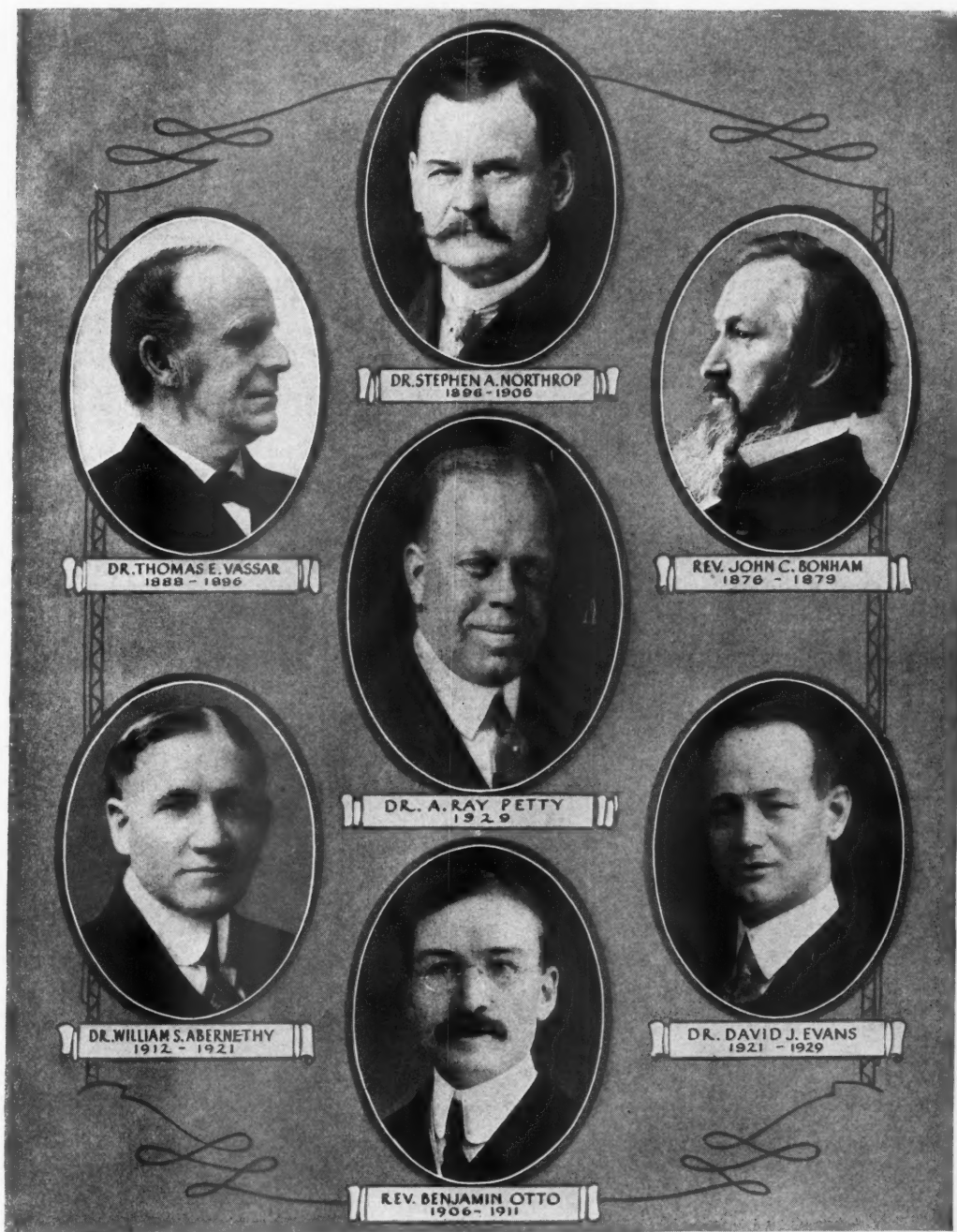


MISSIONS



SEVEN PASTORS OF THE FIRST BAPTIST CHURCH OF KANSAS CITY, MISSOURI, WHERE THE NORTHERN BAPTIST CONVENTION WILL MEET JUNE 3-8, 1931

Northern Baptists Can Save Money!

WITHDRAW FROM HAITI AND SAVE \$11,000

Last year 230 baptisms were reported in the infant churches of Haiti

**DISMISS ONE-HALF OF THE PREACHERS IN SALVADOR
AND SAVE \$5,000**

Here 16 workers now serve 18 churches and 42 outstations

**CLOSE THE HOSPITAL IN PUEBLA, MEXICO, AND
SAVE \$10,000**

Its medical service is opening new doors for the gospel among an Indian population hitherto unreached

**WITHDRAW FROM NICARAGUA IN ITS HOUR OF DISTRESS
AND SAVE \$9,000**

The church in Managua is one of the largest in Latin America

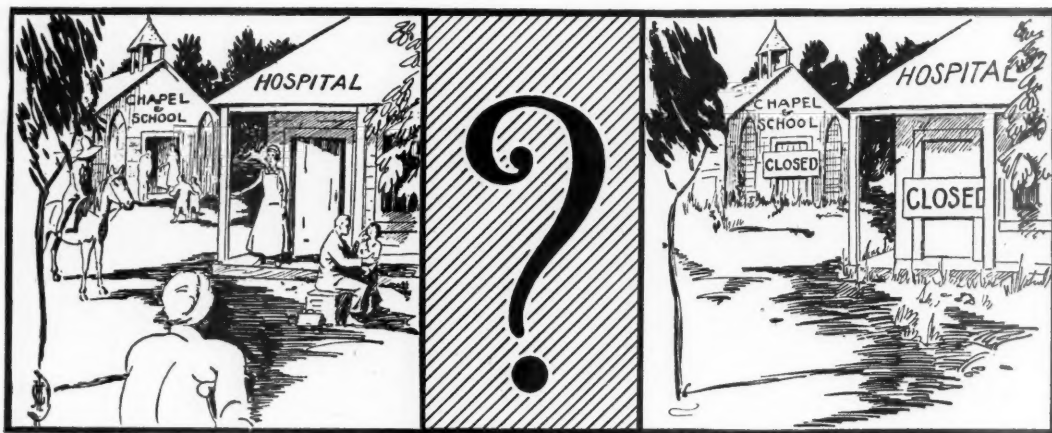
**CUT SEVERAL THOUSAND DOLLARS FROM THE BUDGET
FOR PORTO RICO**

Increase in membership has been so great in recent years that all buildings are outgrown

CLOSE THE SCHOOL AT EL CRISTO, CUBA

Graduates of this institution, as pastors and lay workers, have helped to lead churches to self-support

Read "THE WAITING ISLES," by Charles S. Detweiler; Price \$1.00



WHICH DO WE WANT?

Your answer is conveyed through your church envelope. Has YOUR CHURCH raised its full quota under the United Budget of The Northern Baptist Convention?

THE AMERICAN BAPTIST HOME MISSION SOCIETY

23 East 26th Street, New York City

QUESTION BOX

(Answers found in this issue)

1. What is described as "the biggest thing in Kansas City"?
2. When did the A. B. H. M. S. send its first missionary to Nicaragua?
3. In what Burmese village was the Gospel preached for the first time just two months ago?
4. Who is the author of "The British Connection in India"?
5. What "brave missionary" was "adopted" by the W. A. B. H. M. S.?
6. What was "an outgrowth" from the West Gate Church in Ningpo?
7. Of whom has it been said, "If you seek his monument go to Bassein and view the Pwo Karen work of today"?
8. Who "won the confidence of all classes in India by his sympathetic understanding"?
9. Who is known as "the consecrated cobbler"?
10. Where is the largest independent church in the Madira, South India, mission?
11. What church has a men's Bible class with an average attendance near 2,000?
12. At what one place in Managua were over 600 lives lost in the earthquake?
13. What is described as "a workshop for those who would re-build the world"?
14. What is the most remote Baptist station in the West China field?
15. What are said to "offer a world outlook of the modern missionary enterprise"?
16. To what "hillside mission station" do between 1300 and 1500 come for services every Sunday?
17. Where did the recent China Baptist Council hold its meetings?
18. What includes not only "intellectual training but also the right spiritual and social influences"?

PRIZES FOR 1931

For correct answers to every question in the 11 issues, January to December inclusive, one worthwhile missionary book will be given.

For correct answers to 16 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to *Missions*. Answers may be sent monthly or at the end of the year. In order to be eligible for a prize, both the answers and the page numbers on which the answers are found must be given. Answers should be written briefly. Do not repeat the question. Where two or more in a group work together, only one set should be sent in and one prize will be awarded. Answers may be sent monthly or at the end of the year. All answers must reach us not later than January 1, 1932, to receive credit.

This contest is open only to subscribers.

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VOL. 22

NO. 5

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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AN EXTRAORDINARILY CLEAR AND STRIKING AIRPLANE VIEW OF KANSAS CITY, WHERE THE NORTHERN BAPTIST CONVENTION WILL MEET JUNE 3-8, 1931. IN THE BACKGROUND IS THE WINDING MISSOURI RIVER. REPRODUCED BY COURTESY OF CRESSWELL, PHOTOGRAPHER

MISSIONS

VOLUME 22

MAY, 1931

NUMBER 5

In the Vestibule of the May Issue



MISSIONS for May, as the pre-Convention issue, gives the invitation of the Baptists of Kansas City and the Central West to all Northern Baptists to attend the coming Convention. Facts regarding the city and denomination are also presented, with good illustrations. Dr. Robbins tells interestingly of the India Round Table Conference in London, and wireless dispatches from India afford a picturesque look-in there when the National Congress met. Other articles and news and departmental pages make up an issue of sustained interest. Instead of going into the usual detail, we devote vestibule space to the first letters which coming by air mail brought direct personal news of the earthquake which destroyed Managua. An account of the terrible disaster, with the information received by our Home Mission Societies, will be found in pages that follow. But these letters arrived after the magazine was ready for the press, so that we give the substance of them here.

The first is from Dr. W. J. Bingham, of our Baptist Hospital at Managua. It is dated April 1st, "At Hospital," and reads:

Just a word to confirm the fact that we are all safe and sound. It was about 10:30 yesterday morning. The clinic was going on. Patients waiting. A local preacher talking to them. I was alone in the work or drug room when the building started to shake. I could only hold my feet by grasping a partition and knowing that was a safe place, I hung on with plaster falling all over me—all the medicine bottles crashing and smashing to the floor, cupboards thrown on their faces and contents spilled and the building shaking as a terrier shakes a rat. I skipped out after about half a minute to find everyone else outside and safe. The room where we had three patients was best preserved and as they were bed patients we were glad. The other end of the building fell in, or better, out. From the next room a

patient got out. The next one was empty—the bed is buried under ruins of the room.

The rear end of the main building is loosened from its foundation, and although shocks have been going on all night, none has been heavy like the first. The contents of the main building, outside of breakable dishes, are intact. The stairway is a slide of debris of ceilings and walls. In fact, the main building of the Hospital stood it well except the foundation at the rear. Only for the metal roof, all would have been injured in getting out of the rear building.

We are camping on the grounds. All yesterday we were visiting or sewing up patients who came here till it was dark. We have not had time to see the devastation of the city, but the sky was illuminated with the flames all night. We are thanking God for His care over us all.

The second letter, dated Managua, April 1, came to Miss Gertrude deClereq, of the Woman's Home Mission Society, from Mrs. Ida Warnock and Miss Mary Millis, missionaries of that Society in charge of the Mission School work in Managua. This letter says:

Yesterday morning, March 31st, a terrible earthquake hit Managua. All the missionaries are safe. The earthquake and fire which followed practically destroyed Managua. Our girls' boarding home is completely destroyed, and our high school building is practically a total wreck.

Mrs. Warnock said yesterday, when she saw all our buildings on the ground, that work for years had been lost; but this morning when we heard our Christian girls and boys who slept here with us in our yard singing Christian hymns and having prayer, we decided that all is not in buildings.

A further letter to Miss deClereq from Miss Juanita Woodburn, dated April 1, says:

Praise God, we are all living. The schools are practically destroyed, and while a part of the Hospital building is intact, it is not safe to enter it, for it all looks as if it would fall any minute. We are having a quake about every hour, but none like the first. We have only a clinic on the grounds. If possible, before rains start in May we should build a room for us and the furniture.

Our 1931 Convention Place of Meeting Kansas City, Missouri



THE KANSAS CITY WORLD WAR MEMORIAL

BY THE LOCAL PUBLICITY COMMITTEE

WHEN Baptists come to Kansas City, June 3-8, to hold the 1931 session of the Northern Baptist Convention, they will be received with enthusiastic hospitality by the citizens of this Mid-Western Metropolis, that deservedly bears the title of "The Heart of America." They will find in Greater Kansas City with its population of more than 600,000 people, lying in two states on either bank of the Kaw River, at its point of junction with the Missouri River, a city that holds a great heritage of leadership in the development of the great Southwest. In 1839 the "Town of Kansas" was founded on the river bank. The name came from the Kahn, or Kansas Indians, not from the state of that name, as all of the territory of the West was then known as Nebraska territory. The city was incorporated as the Town of Kansas in 1850, then was changed to City of Kansas in 1853, and to Kansas City in 1889. The first railroad came in 1864, the first Post Office in 1845, and the first newspaper in 1851. The telegraph appeared in 1858; street railways in 1870, and a bridge across the Missouri in 1869.

Here the famous Santa Fe Trail began. Near here our Civil War battles raged, each side seeking control of the West. The fiercest battle of the campaign, giving the North control, was fought near Westport, which is now a part of the incorporated city. In the era of open ranges great droves of cattle were herded from the prairies to western rail terminals and thence hauled into Kansas City. This founded the great live stock and packing enterprise; here high financing and merchandising institutions developed and industries took a foothold. Kansas City today is a homey, hospitable place, which has been described as "blending the culture of the East,

the vision of the West, the energy of the North, and the hospitality of the South."

This will be the first time that the Northern Baptist Convention has met in Kansas City, but it will not be the first time that the city has acted as host to great gatherings. Because of its central location, its accessibility, its splendid hotel arrangements and its progressive, hospitable spirit, Kansas City in the past ten years has been chosen as the meeting place for 2,519 conventions, attended by 753,949 delegates and visitors. These conventions have included the Republican National Convention that nominated President Hoover, with 1200 delegates and 45,000 visitors; the Democratic Convention that nominated William Jennings Bryan; the American Legion Convention, with 1800 delegates and 60,000 visitors; the International Sunday School Association; the General Methodist Conference; the International Christian Endeavor; the Baptist Young People's Union; International Rotary; Southern Baptist Convention, and other representative organizations. Kansas City is one of the foremost convention cities of America.

To hold such an outstanding position in the convention calendar year after year Kansas City must and does offer unusual attractions. Its residential sections are recognized by international experts as among the most beautiful in the world. Those who have not seen the beauties of the home sections of Kansas City will be charmed by the exquisite artistry that has builded homes of such fairylike enchantment.

Linking these exclusive residence sections and a park system embracing Swope Park, the third largest city-owned park in America, is a boulevard extending continuously 110 miles. With the beau-

tiful setting of these parks furnishing a background, outstanding works of art adorn the city. Columns, statues, fountains, terraced gardens and similar beauty spots are placed advantageously along the winding roadways, parks and residential areas. The Pioneer Mother, a heroic group representing the wistful expectancy and the indomitable faith of the early pioneers, sculptured by A. Phimister Proctor; The Scout, by Cyrus Dallins, are among the outstanding statues which are scattered throughout the city.

A short time before the close of the World War, Kansas City, among the first to give its quota of men and money, began a campaign to erect a memorial to its soldier dead. In one week \$2,000,000 was raised by popular subscription to erect such a memorial, which, in the words of the architect: "Will forever perpetuate the courage, loyalty and sacrifice of the Patriots who offered and gave their services, their lives and their all, in defense of Liberty and the Nation's Honor." The Memorial includes a shaft 217 feet high with a crucible at the top in which a fire burns constantly, a Museum building and Memory Hall, which contains a mural painting by Jules Guerin and 28 decorative maps by D. Putnam Brinley, representing in accurate detail all campaigns in which American Forces engaged in the World War; flanked by 41 acres of beautiful grounds. This great center, serenely poised on its hill in the heart of the city's daily life, with the Memorial standing at its gates, will be a constant reminder of the things of the spirit. The Memorial is directly south of the Union Station across the Plaza. The shaft is 440 feet above the water line of the Missouri River and is one of the highest points in Kansas City.

The William Rockhill Nelson Gallery of Art, representing a bequest of more than \$12,000,000 to the



A PICTURESQUE DRIVE IN PENN VALLEY

city, is now being built. It will be finished in two years. The art works purchased in Europe and Eastern states are being assembled now and are on display at the Kansas City Art Institute.

Kansas City's strategic commercial importance is apparent from the fact that it is the largest city near the geographical center of the nation. It is the second largest railroad center in the world; 12 trunk lines and 30 subsidiary lines enter her Union Station, totaling more than 200 trains daily.

Kansas City is known as the "Air Hub" of America. Its central position in the largest developed flying region in the world has given Kansas City a foremost place in the development of aviation. Delegates to the Convention who prefer this exhilarating form of travel can leave either coast in the morning and be in Kansas City in the evening. The transcontinental air line makes Kansas City a principal stop.

Kansas City is also a keypoint in transcontinental bus operations. Five major transcontinental bus lines have stations here. The Pickwick Greyhound Incorporated has just completed the largest combined hotel and exclusive bus terminal yet built—a 400-room structure, merged in a block-long building, which embraces the terminal. Delegates will find that all bus lines lead to Kansas City.

For autoists two great transcontinental highways, from coast to coast, pass through Kansas City. Starting from New York, Boston, Washington, Philadelphia, Atlantic City, delegates to the Convention can come West through virtually every large city on either U. S. Highway No. 40 or 50. Coming from the Pacific Coast, these same highways are well developed and make motoring not only a possibility but a real joy. From the Canadian Border to New Orleans and the Gulf region, Highway No. 71 offers a solid concrete line for traffic, easily accessible and thoroughly efficient. A fine way to attend the Convention would be by automobile, these highways making it possible to come quickly and comfortably to Kansas City, combining a splendid holiday of



THE FAMOUS STATUE OF THE PIONEER MOTHER

sight-seeing with the inspiration of the Convention program. All who plan to motor are urged to bring with them as many of their friends as their cars will comfortably hold. The local committee will be glad to arrange itineraries and to help motorists in every possible way.

Kansas City is a leading hotel center. It is the fifth city in the United States in the number of commercial hotels. Its hotels are so located that they form a circle around the business district. This circle, at its widest point, is not more than six blocks. Their location in regard to Ararat Temple, where the Northern Baptist Convention will be held, is also ideal. None of the larger hotels are more than five blocks away, and the majority are within two or three blocks. This does away with the necessity of long, tiresome walks or the additional expense of taxi fare. Not only are the hotels easily accessible and thoroughly adequate, but the prices charged for the type of accommodation rendered are lower than in any other first class city in America. The hotels offer a wide range of accommodations and a list of all hotels with rates has been published and can be obtained on application to Mr. Fred C. Hoose, c/o First Baptist Church, Linwood and Park, Kansas City, Missouri. Delegates who are planning to at-

tend the Convention are urged to make their hotel reservations early, and this they may do either by writing to the hotels direct or to Mr. Hoose.

The First Baptist Church, which in cooperation with the Baptist churches of Kansas City, Missouri, and Kansas City, Kansas, will be the host of the Convention, is one of the outstanding churches of the city. Established in 1855 with ten members, it has grown in the past seventy-six years into a membership of 2,838. It has a beautiful church building which cost \$502,000, with an auditorium seating 1,800, and one of the most complete Sunday school buildings to be found anywhere. The educational building contains four auditoriums, seating 200 to 300 each, 40 classrooms, two very large rooms for kindergarten and beginners' departments, the church offices, pastor's study, and several other rooms. The educational building was completed first, but the main auditorium was not completed and dedicated until December 1, 1926.

This church has been pastored by some of the great preachers and leaders of the denomination, including Dr. John C. Bonham, Dr. Thomas E. Vassar, Dr. Stephen A. Northup, Dr. Benjamin Otto, Dr. W. A. Abernethy and Dr. D. J. Evans. During the pastorate of Dr. Evans the Business Men's Bible Class



THE FIRST BAPTIST CHURCH OF KANSAS CITY, MISSOURI

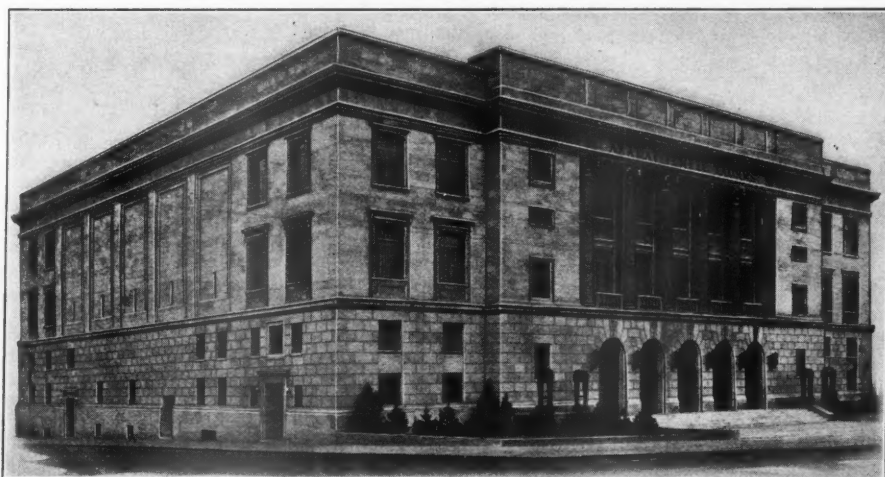
which has become world famed had its remarkable growth from an average attendance of 250 to an average attendance near 2000. Mr. N. W. Dible, a great Christian layman of First Church, was the promoter of this venture, and the class is due to his indefatigable efforts in organization and his great leadership, which together with Dr. Evans' remarkable teaching powers brought about this surprising achievement in Bible Class work. The church also has a Women's Bible Class, taught by Mrs. A. L. Cooper, presided over by Mrs. N. W. Dible, the wife of the organizer of the Men's Bible Class. This Class has an enrolment of 1200 and an average attendance for 1931 of 552. These great classes are cooperating with the church in the entertainment of the Convention.

The stage is set for a great Convention. The hospitality of Kansas City will not lack; the program is forward looking; many new and challenging voices will be heard; new denominational strategy will be

inaugurated; new denominational loyalty will be engendered, and the Kingdom impact of our great Baptist cause will be enlarged and strengthened. These are days filled with grave portent for the church. They are also days that offer one of the greatest opportunities for advancing the cause of Jesus that has ever come to a generation. The call is for group thinking, group praying and group planning under the leadership of the Holy Spirit.

Fellowshipping together at Kansas City we may help to raise the spiritual tides of our denomination to higher levels and to release through the channels of our organized work new drives for service in a world that staggers under new problems, and that needs the undergirding of God and the leadership of Jesus. Let us make this a great Convention in point of attendance, as it is sure to be great in vision and potentiality.

Come and let us tarry together until we be endued with power from on High.



ARARAT TEMPLE, ONE OF THE FINEST EQUIPPED AUDITORIUMS IN AMERICA, WHERE THE CONVENTION WILL HOLD ITS SESSIONS

Kansas City Invites You

THE COMMITTEE OF ARRANGEMENTS
SAYS COME

THE BAPTISTS of Kansas City, Missouri, and Kansas City, Kansas, unite in extending an enthusiastic invitation to all Baptists of the Northern Baptist Convention to attend in our city the Convention session June 3-8. Not for a long time have Baptists in the Middle West had the opportunity of having the Convention meet in our territory. We fully appreciate this high privilege and we are eager that many of our Middle Western friends should share with us this great and inspiring event. The last Convention session held in the

Middle West was at Des Moines in 1921.* It is not likely that the Convention will come again to us for several years. This is our time. Let us all make the most of this opportunity. We want also the Baptists from the East—from the West—from the North—and our brothers from the South.

We have a great city; a great Baptist fellowship; and splendid cooperation on the part of the churches of other denominations. We know that our city

*The Committee of Arrangements apparently regards Chicago as being in the East, for the Convention met there in 1927.

and this whole Middle Western Empire will receive great blessing as you come to us. We are confident also that those who come from more distant places are going to find great satisfaction in the beauty of our city, and in the warm, genial hospitality of all our people. The committee in charge of the Convention are united in their earnest desire to make any arrangements that will help to bring all Baptists who can come. If there is anything you desire to know or any arrangements you would care to have us make, write to us in care of the Convention Committee, First Baptist Church, Kansas City, Missouri, and we will do all in our power to accommodate your needs.

We hope we shall have a large attendance at the Convention. The program justifies it. The critical issues facing our denomination at this time demand it. We pledge ourselves to make all who come feel at home in our fellowship. We want you to say, when you have finished the Convention, it was one of the happiest and most exalted experiences you have ever known. It was for this cause that we extended the invitation to the Convention. It is to this purpose we have dedicated ourselves. We need you and we want you. And when you come, our

city, our churches, our homes and our hearts will be open to each individual delegate.

COMMITTEE OF ARRANGEMENTS:

A. Ray Petty; Edgar E. Smith; George H. Tolley; Charles L. Woolfolk, Secretary; L. L. Adams, Chairman Finance Committee; Mrs. E. E. Amick, Chairman Women's Committee; E. E. Amick, Chairman Special Features Committee; G. D. Cole, Chairman Information and Transportation Committee; N. W. Dible, Chairman Publicity Committee; Dr. M. D. Eubank, Rep. Northern Baptist Convention; Samuel R. Freet, Chairman Music Committee; Dr. James P. Henderson, Chairman Hospital Committee; Stanley Holmgren, Chairman Banquet Committee; Fred C. Hoose, Chairman Auditorium and Halls Committee; George W. Humphrey, Chairman Pulpit Supply Committee; Rev. C. P. Jones, Secretary K. C. Baptist Union; Robert E. Mathews, Chairman Ushers Committee; Wiley Smith, Mgr. American Baptist Publication Society; Maurice A. Winger, Chairman Registration.



THE CONVENTION PROGRAM WILL NEED TO BE CONTINUOUSLY INTERESTING IN ORDER TO COMPETE WITH THE ALLURING COMFORT OF THIS LOUNGE IN CONVENTION HALL

Baptists in Kansas City, Missouri

BY C. P. JONES, SUPERINTENDENT

KANSAS CITY, Missouri, boasts that it is the most nearly Protestant city in America. We have 175 churches listed in the Council of Churches' office, with a membership of approximately 100,000. There are 37 white Baptist churches, with a total membership of 16,000, and a membership of nearly 12,000 in our Negro churches.

In 1880 there was one Baptist to about 120 of our population, and today, if we count the Negro Baptists, we have one to every eighteen.

In 1882 the churches of Kansas City, Missouri, organized the Kansas City Baptist Union and incorporated it under the laws of the State. The city churches continued, however, to be a part of the



THE JUNIOR CHOIR OF THE FIRST BAPTIST CHURCH OF KANSAS CITY, MISSOURI

Blue River Association until 1926, when they withdrew from Blue River and organized the Kansas City Association, which included the same territory as the Kansas City Baptist Union, and these two organizations merged.

In addition to the 37 white churches the Baptists maintain Christian Centers among our Mexican, Italian and Slavic people. There is a Mexican Colony in our city of some 2500, and we have a good Mexican Church located in this colony. Under the leadership of Rev. A. B. Apra, and the faithful service of our missionary, Mrs. Rameriz, this Christian Center with its activities is doing a great work for our Mexican people.

The Slavic Center, with Rev. Anthony Soltys as pastor, and the missionary, Miss Mabelle Burke, is also rendering a great service to our Slavic group.

At the present time our Italian field is without a pastor, but Miss Daisy Miller, the missionary, conducts the Center's activities, and Rev. A. B. Apra, the Mexican pastor, who also speaks Italian, gives part of his time to this work.

Our Women's Auxiliary is one of the strong organizations. Mrs. J. H. Markley is president. The quarterly meetings are always well attended and the women help in all the missionary activities of our city, and do much to carry on the work of the Lord.

The young people of our city have a City Union organization which is functioning in a great way for

the Kingdom. All of our young people are banded together and have the quarterly rallies and the monthly executive committee meetings. Mr. Robert Reich is the president.

The Kansas City Baptist Ministers' Alliance is an organization of all the pastors in the city and surrounding country. This Alliance meets every Monday morning and we have fine fellowship among our pastors. Rev. J. H. McAfee is the president.

Property values of our churches have increased in ten years from \$609,600 to \$2,100,000.

The Calvary Baptist Church, formed of the consolidated churches of old Westport and Calvary, now located at Thirty-ninth and Baltimore, is one of the great churches of our city. Dr. John F. Vines is the pastor. The church is now looking for a good location to put up a great plant that will minister to the needs of its membership.

The Broadway Church, Rev. A. J. Dahlby pastor, has one of the most beautiful church buildings in our city. It is located at 40th and Broadway, on one of the greatest thoroughfares. Its Sunday school plant is well equipped.

The Wornall Road Church is located in the Country Club district, one of the great residential sections. It is our newest building and is of the old colonial type, with its tall spire pointing upwards. It is equipped in every way to serve this community. Dr. O. R. Mangum is the pastor.

We have a number of other good church buildings, but space forbids mentioning them here. It is sufficient to say that there is not a church of our denomination in the city that is not doing well.

In 1919 the Missouri Baptist General Association voted to align itself with the Southern Baptist Convention, but a number of the churches in the state

chose to still cooperate with the Northern Convention. Fourteen of these cooperating churches are located in Kansas City. There is, however, the finest of fellowship in our city among our churches, and all of them join with the First Church in inviting the Northern Baptist Convention to convene with us in Kansas City.

Baptists in Kansas City, Kansas

BY E. L. RYALS, CITY MISSIONARY

BAPTISTS in Kansas City, Kansas, are making progress. For the past five years the City Mission Union has been working under a unified cooperating plan with the State Convention and the Northern Baptist Convention, under the leadership of the city missionary. There are eighteen cooperating churches—with a combined membership of 5,675. Three churches have recently been organized and two revived. One of the newly organized churches (two years old) has a membership of more than 200, and a Sunday school attendance of 250. Every church in the city is making progress in nearly all lines.

A part of the plan of the City Missionary Union in the past was to locate a Baptist Church within walking distance of every home. Under this plan Baptists have well located churches moving forward on a united program in close fellowship.

This city was one of the first centers to have a Baptist Community Canvass. Every church cooperated in a wonderful way and did a fine piece of work. As a result, none of the churches have suf-

fered financially in these days. At this writing the churches are finishing the Baptist Community Canvass and every church is receiving wonderful success in the enlistment of life and money. One church reports more than \$10,000 volunteer subscriptions at the morning service, Sunday, March 15th. The missionary offerings now treble the offerings of 1927.

The Kansas City Baptist Theological Seminary is located here. It has contributed very much to our growth and progress. The Bethel Neighborhood Center is also located here, and under the leadership of Miss Oillie Pechous this institution is doing some of the finest work of any of our Christian Centers. The James Street Mission, working with seventeen nationalities, is doing a good work in the packing house district. The Mexican Church, under the leadership of José Martinez, is making progress.

When the Northern Baptist Convention meets in June our churches are planning to extend their hospitality in every possible way. We are confident that the Convention will bring a great blessing.



THE COMFORTABLE AND ATTRACTIVE AUDITORIUM IN ARARAT TEMPLE. ITS ACOUSTICS ARE PERFECT

The India Round Table Conference in London

A REVIEW AND AN INTERPRETATION BY JOSEPH C. ROBBINS, D.D.

Foreign Secretary of the American Baptist Foreign Mission Society

THE Round Table Conference in London, in session for two months to consider the relationship of India to the British Empire, was one of the most important political gatherings of this century. Upon the outcome of that Conference depended largely the political development of one-fifth of humanity.

The demands of India for a larger measure of independence have been increasingly vocal since the War. Under the leadership of Mr. Gandhi, there developed in 1921-22 a campaign of non-violent non-coöperation, accompanied by civil disobedience. Mr. Gandhi was arrested in March, 1922, and sentenced to six years' imprisonment. After serving two years, he was released, and in the meantime the violence of the Independence Movement had somewhat subsided. National feeling continued to run high, however, and at the meeting of the India National Congress at Calcutta in December, 1928, a resolution was adopted providing that in case Great Britain did not grant Dominion status to India on or before December 31, 1929, India would begin another campaign of non-violent non-coöperation and civil disobedience, with a view to achieving complete independence of the British Empire.

From 1919 on, India had been living under a diarchical form of government growing out of the reforms suggested by Lord Chelmsford, Viceroy of India in 1916-1921, and Sir Edward Montague, Secretary of State for India. Parliament, in London, in adopting these reforms for India, had included the proviso that after the reforms had been in effect for ten years a study would be made of the Indian situation by a Statutory Commission appointed by Parliament. The full time allotted for the operation of the reforms had not expired, but Parliament, sensing the situation, decided to act. A Statutory Commission was therefore appointed. It consisted of seven men, representatives of three parties, under the leadership of the Liberal statesman, Sir John Simon. Since no Indian was appointed to serve on the Commission, feeling in India ran high. The Commission was boycotted, and Indians refused to coöperate with its members in their studies.

In October of 1929, the Viceroy, Lord Irwin, made a short visit to England, and upon his return to India took the opportunity to restate in the following sentence the ultimate purpose of the British policy in India.

I am authorized, on behalf of His Majesty's Government, to state clearly that in their judgment, it is implicit in the

Declaration of 1917 that the natural issue of India's constitutional progress as there contemplated is the attainment of Dominion status.

He also announced that after the publication of the Simon Commission's Report, there was to be held a Round Table Conference made up of representatives from the independent Indian States, British India, and the British Government, to discuss a scheme of Dominion constitution for India.

The Simon Commission published its report, in two large volumes, in June, 1930. The Report aroused a storm of protest. It was certain that the reforms suggested by the Commission were not acceptable to the Indian people. It remained to be seen what the Round Table Conference could accomplish. Invitations were sent to prominent Indians of all parties to meet with British leaders in London.

From the political standpoint, there are five groups in India. There is, first, the group under the leadership of Mr. Gandhi, who have demanded complete independence of the British Empire; as this is the position of the India National Congress, this is known as "The Congress Party." Second, there are between 500 and 600 native states, some of them very large and of major importance, with a total population of some seventy million people. Third, there are the seventy million Mohammedans. Fourth, there are the outcastes, who number sixty million; and fifth, there is the liberal or moderate party among the Hindus. These last four groups did not demand complete independence from the British Empire, but they did demand Dominion status within the Empire. Representatives of all these parties were invited to attend the Conference.

The Congress Party, under Mr. Gandhi's leadership, refused to have anything to do with or to be represented at the Congress, despite the fact that the suggestion of such a Conference had originated with the Congress itself. The four remaining groups sent delegates and one familiar with the personnel of the Congress in recent years could detect among them the names of several former leaders and prominent members of that body.

Outstanding among the delegates to the Conference were: Sir Tej Bahadur Sapru; Mr. J. A. Jinnah; Sir C. P. Ramaswamy Iyer, who represented India at the League of Nations Assembly; the Right Honorable Srinivasa Sastri, who represented India at the Imperial Conference in 1929, at the League of Nations, and at the Washington Conference; Mr. M. R. Jayakar, a great friend of Mr. Gandhi,

and the leader of the Home Rule Party; Maulana Mohammed Ali, ex-president of the India National Congress, and Mr. Gandhi's chief lieutenant in the Non-Coöperation Movement of 1921-22; the Aga Khan, religious head of the Ismail community of Moslems; Dr. B. S. Moonje, who took part in the Civil Disobedience Movement and is a representative of the aggressive Hindu community; Dr. B. R. Ambedkar, a Hindu of the depressed classes, a former student of economics and sociology at Columbia; Mr. Kanakarayan Tiruselvam Paul, who has often been in America, author of "The British Connection in India," graduate of Madras Christian College, and an outstanding Indian Christian; the Begum Shah Nawaz, daughter of Sir Mohammed Shafi; and Mrs. Subbarayan, wife of the Chief Minister of Madras. For Great Britain, Prime Minister MacDonald, Chairman of the Conference, headed the Labor delegation; Lord Reading the Viceroy who preceded Lord Irwin, the Liberal delegation; and Lord Peel, formerly Secretary of State for India, the Conservative delegation.

That such a Conference could have been held at all was, in itself, remarkable, and that a gathering of such varied races, national backgrounds, inherited prejudices, and widely different viewpoints could have faced the problems before that Conference in a spirit of good will, mutual respect, and sympathetic understanding is one of the most hopeful occurrences of modern times.

More than any other one man, Lord Irwin, Viceroy of India for the past five years, has made this Round Table Conference possible. A devout, earnest, and sincere Christian, he had, by his sympathetic understanding of the Indian situation, won the confidence of all classes in India. Maulana Mohammed Ali of the Mohammedan delegation said in an address early in the Conference:

"If any man has saved the British Empire today, it is that tall, thin Christian. If Lord Irwin were not here, heaven only knows what would have happened. At least I should not be the comrade I am supposed to be."

A hopeful factor in the Conference was the attitude of the Native Princes. It was feared that they had merely come to the Conference to safeguard their own rights; but such was not the case. Speaking for these rulers, the Maharaja of Bikaner said:

"There are not two Indias. We, the Princes, are Indians first and Princes afterward! . . . We must make for India a federal system of government composed of the Native States and of British India a co-equal partner in the great British Commonwealth."

Most helpful, too, was the understanding and fairness of Prime Minister Ramsay MacDonald as he presided over the sessions of the Conference. Lord Reading, Liberal delegate, at first took a rather skeptical position, but attendance at a few sessions

of the Conference and a recognition of the spirit that dominated all parties there changed his convictions. In a masterly speech of great statesmanship he announced that he would stand with Ramsay MacDonald and the Labor delegates for Dominion status for India. The effect of his declaration was electric. As the Nawab of Bhopal said:

"Lord Reading's great speech was in the same spirit of statesmanship which in times past converted rebellious Canada and seceding South Africa into loyal, devoted partners in the British Commonwealth."

One problem before the Conference seemed, for a time, insoluble. It is the age-long conflict between the Mohammedans and the Hindus. Here India's womanhood issued a stirring call to unity as the beautiful Begum Shah Nawaz said:

"Gentlemen, you have come 7,000 miles from your home, making tremendous sacrifices for the sake of your country. Your object is to be masters in your own home. Now that the time for the realization of that hope has come, is it wise that you remain divided in your own ranks?"

I beg of you again just to think that the success of all your mission lies in Hindu-Moslem unity. United we stand, divided we fall. You are brothers in flesh and blood, born of one soil, living side by side, working and enjoying life together. When the time comes for you to fight for your motherland you hesitate, you remain divided. . . .

I make an earnest appeal to you, gentlemen, on behalf of the women of India, to settle all your differences now. As sisters we expect of you, as daughters we beg of you, as mothers we demand of you, to come to a settlement."

Mrs. Subbarayan reinforced this earnest plea:

Whatever our creed, we all are Indians, and if we are united we have a wonderful future before us. It is to our common citizenship in the future that we must turn all our hearts. If safeguards are necessary now, if only to allay the fears of the minorities, they should be such as will help and not hinder the development of common Indian citizenship. To every project suggested, let us apply the principle, "Is it going to make or mar progress toward Indian nationhood?"

Despite the obstacles in its way and the gloomy prognostications of its opponents, the Conference accomplished its difficult task. The proposals agreed upon by the delegates are constructive and forward looking. They provide for the practical autonomy of the Provinces, with two-chamber Provincial Legislatures, a ministry responsible to the majority party, and an extension of the franchise for the election of delegates to the Provincial Assemblies. They include a constitution that will bring the Provinces and the independent Native States into an orderly federation somewhat similar to our own federal government. The Federal Legislature will consist of two chambers: the upper and smaller house, or Senate, will probably have a membership of 100. This house will have an element of continuity, for the

terms of its members will not expire simultaneously. The senators from the Provinces of British India will be elected by the Provincial Legislatures just as the United States senators were originally elected by our State Legislatures. The lower house will probably have 250 members—all elected to serve for the same term, five years. It is undecided as yet whether they will be chosen by direct or indirect vote in the Provinces. In both chambers the representatives of the Native States will, at the outset, be the nominees of the Maharajahs and their councils—that is, they will be elected by the Maharajahs and their councils until such time as the states themselves may decide to adopt some form of popular government within their own territory. This privilege was demanded by the Princes as one of the conditions on which they would consent to federate themselves with the Provinces of British India for the central government of the country as a whole.

The Viceroy, or Governor General as he is to be called hereafter, will ask the leader of the majority group in the Federal Legislature to form a cabinet of elected Indian members. These Ministers will have administrative control of all departments except those of foreign relations, defense, and finance. All of them except the Minister of Finance will be responsible, as in the Dominion of Canada, solely to the Legislature and not to the Governor General or the British Parliament. The Finance Minister will be responsible to the Legislature in matters of taxation and various other economic matters, but he is to be responsible to the Governor General in matters pertaining to India's foreign credit and international obligations. The Governor General retains control of the army, and the minister who is asked to form a cabinet will be Prime Minister; but the Governor General may preside at Cabinet meetings whenever he sees fit.

Whenever the government of the day ceases to retain the confidence of the Legislature, it may be dissolved by a two-thirds vote of both chambers sitting in joint session. This rule obviates the perpetual menace of a "crisis" such as so often occurs in England and France. The Governor General retains control of the army, and the funds for its maintenance will not be subject to the will of the Legislature. In the event of the breakdown of the Constitution, the Governor General will have adequate powers to carry on the administration in the name of the King Emperor's Government. In the Provinces, in the event of a breakdown of the Provincial Government, the Governor of the Province can carry on.

No definite settlement of the Hindu-Moslem problem was reached, but it was referred to the future negotiations when the Constitution is finally formulated.

The results of the Conference before becoming

operative will, of course, have to be accepted by the British Parliament and the Indian people. As Prime Minister MacDonald said, in addressing the Indian delegates:

"You have got to go back to India, and we have to go back to our own public opinion. We must explain, expound, depend. We must also make ourselves the champions of your findings and do our best to bring our people along with us in our pilgrimage of hope to a conclusion."

Soon after the adjournment of the London Round Table Conference, Mr. Gandhi and the Congress Party leaders were released from prison, and almost immediately there began a series of conferences between Mr. Gandhi and the Viceroy, Lord Irwin. Amid all the royal splendor of New Delhi these two met as man to man, calling each other "dear friend." After several days of the most intimate personal conference, with the real determination on both sides to meet the problems before them with candor and sympathetic understanding, they reached an agreement of which the following are the major provisions:

(1) that civil disobedience will be discontinued, and that Mr. Gandhi and the Congress Party will be represented in the further meetings of the Round Table Conference, probably in London; (2) that the Government will release all political prisoners, and (3) that the Government will permit the villagers along the seacoast to make salt for personal use or for sale to their own villages.

The eyes of the world have been fixed on New Delhi as these two men, representatives of India and Great Britain, of the East and of the West, have come together. The fact that they have been able to reach this agreement will do much to promote a better understanding between the Orient and the Occident.

The wise and constructive proposals agreed upon by the British and Indian statesmen, if accepted by the Indian people, will insure a great advance in the political life of India. They will also open wide the door for a fuller presentation of the Christian message. Christianity came to India under a handicap—through a people accused of unjustly exploiting the nation. The handicap removed, a politically independent India will give to missionaries and Indian Christian leaders alike a greater opportunity than they have ever known to present Christ to the varied peoples of India. As Stanley Jones says:

"As far as the gospel in India is concerned, our greatest opportunities are ahead. India free will be free to choose Christ without involving national complications."

Thus the Round Table Conference in London has ushered in a new day for Christianity in India.

Nicaragua's Capital Destroyed by Earthquake

Managua laid waste, with heavy loss of life and thousands injured and homeless—Center of our Home Mission work in Nicaragua—Sketch of our work and losses—Our missionaries all saved—The immediate need, to help our homeless church members

MANAGUA, the capital of Nicaragua, with a population of approximately fifty thousand people, was one of the most important cities of the largest of the Central American republics on the morning of Tuesday, March 31st. Then, at ten o'clock, the busiest hour, when the markets and shops were filled with traders, without warning in six seconds an earthquake laid the city in ruins. Death and destruction everywhere. It was the most disastrous earthquake in the history of the country. Flames immediately swept the ruined area, and for lack of water were still raging on the 2nd of April. The regular water system was destroyed. The central market was the death place of hundreds. The streets were filled with dead and injured. The National Palace, with the government archives and departmental records, the American and British legations, the new post-office, were all destroyed by quake or fire, while the vast majority of the adobe buildings crumbled in débris, so that virtually no habitable houses were left, and the entire population was homeless and helpless.

United States Marines, whose barracks were just outside the city, did valiant service, joining the Nicaraguan National Guard in removing the dead and injured. Care of the injured was immediately started in tents and the marine barracks. The estimates as to the number of dead have varied, and the total will never be accurately known, but the number at latest reports was between one and two thousand dead and four to five thousand injured. It seems a marvel that our missionaries all escaped. Letters telling of their experiences will be awaited

with deep interest. The reports say that the cruel loss of life has cast a pall over the entire country. The people, homeless and without work, were leaving by thousands for Granada and other points, and the steady stream of hungry refugees made a pathetic sight. A correspondent says that practically every American resident lost everything, but without thought of their own losses the uninjured turned their energies to relief work. High praise is bestowed upon the American Marines and surgeons, who worked night and day without relief. Food and medical supplies and nurses were brought as rapidly as possible, many airplanes being used.

United States Minister M. E. Hanna set up a temporary legation in a tent at the Campo del Marte. He reports that the immediate work of relieving the wounded and sick, feeding the destitute, and providing a temporary water supply and shelter is well in hand, and the work of evacuation being pushed as rapidly as possible. The property loss is estimated by President Monecado at from \$30,000,000 to \$70,000,000, only a small proportion covered by insurance. The government and business are completely paralyzed. Fortunately the government employees had been paid in advance for March. Dr. Detweiler furnishes the facts which follow concerning our Baptist Mission in Managua.

Our airplane view gives the best idea of the location of the city and its destruction. It is situated on the southern shore of Lake Managua, the lesser of the two great lakes which are the chief physical features of the country. A narrow strip of land separates the city from the Pacific. The city has grown rapidly



A STREET SCENE IN MANAGUA



RAILROAD STATION, MANAGUA

during the last thirty years, changing it from a sprawling native village into a commercial center, mainly in the coffee industry, with most of the streets in the business district paved, a modern water and lighting system, and recent building of steel construction, considered quake proof. The newest and finest building, except the National Palace, was the modern post-office opened last fall. Managua is about 100 miles north of the proposed canal to be built by the United States across the country to connect the Atlantic and Pacific Oceans. How the earthquake will affect the future of the capital and the canal is among the problems. The awful destruction calls for widespread sympathy and succor.

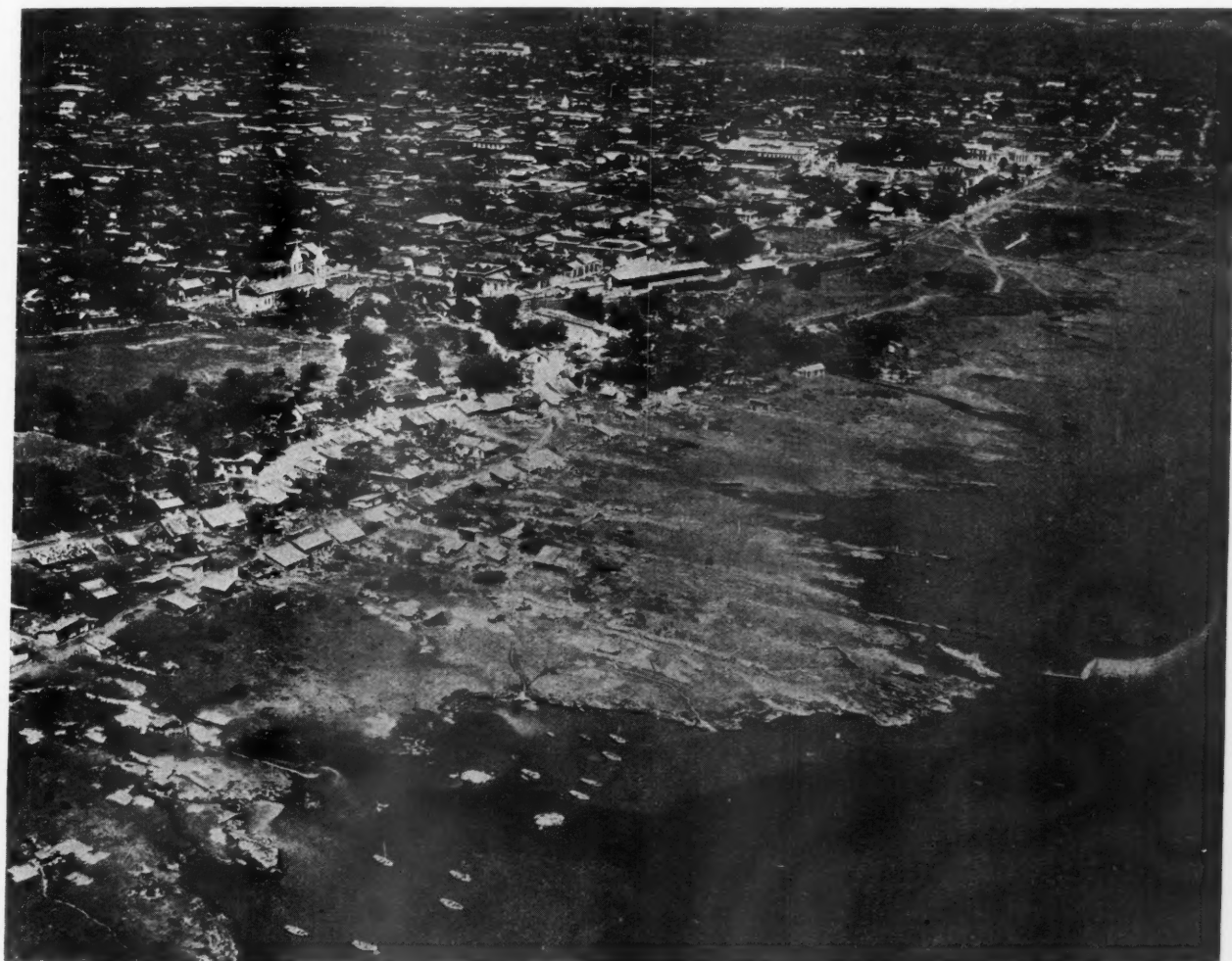
Our Baptist Mission in Nicaragua

ON the last evening at Panama of the Congress on Christian Work in Latin America the American Baptist Home Mission Society was formally requested to establish a mission in Nicaragua. Salvador had already been occupied by



THE NATIONAL PALACE, OCCUPIED BY THE VARIOUS MINISTRIES AND THE ASSEMBLY

Northern Baptists for five years previous. A beginning had already been made by Miss Eleanor M. Blackmore, a Baptist nurse from England who had lived in Nicaragua for about ten years and was nurturing the life of small groups of independent believers. Officers of the Woman's American Baptist



Courtesy of Acme News Pictures

MANAGUA, CAPITAL OF NICARAGUA, LAID WASTE BY EARTHQUAKE MARCH 31. SITUATED ON LAKE MANAGUA. PUBLIC BUILDINGS AND PARK IN UPPER RIGHT HAND SECTION, ON ELEVATED GROUND



PRESIDENT'S HOUSE AT MANAGUA

Home Mission Society met this brave missionary in Panama, and then and there decided to adopt her. The work of the Woman's Society therefore antedated the work of the General Society by more than a year. It was not until 1918 that the General Society was able to send out its first missionary. In the same year the Woman's Society sent out Miss Dora DeMoulin, who founded the school in Managua which has since then grown to become a full-fledged high school and junior college. At first the Woman's Society alone carried on the school work, but in 1923 the General Society purchased property for a Boys' Department. The growth of the school has been constant. There were last year about forty-five boys and about thirty-five girls in the Boarding Department. The total enrolment of the school was 425, and included in its number the children of the President and of other leaders in the Liberal party.

Two years ago the Evelyn Briggs Cranska Memorial Hospital was acquired by the Woman's Society,

and a promising medical work was begun, opening new doors for the gospel. Dr. W. J. Bingham of Denver had arrived on the field but a few weeks before the earthquake to become director of the Hospital.

Meanwhile the evangelistic work had grown in



MARKET PLACE IN MANAGUA, WHERE OVER 600 LOST THEIR LIVES

Central America, and churches had been established in Leon, Masaya, Masatepe, Diriamba and Rivas, besides a number of congregations in rural districts. Before the election supervised by American Marines



A BAPTIST SUNDAY SCHOOL MAINTAINED BY THE WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY IN MANAGUA. THIS BUILDING IS RENTED BY OUR BAPTIST CHURCH, WHICH SORELY NEEDS A HOUSE

the government had been in the hands of the Conservative or Clerical party, which did not favor the presence of an evangelical mission in the country although it gave the protection accorded by the Constitution when this was insisted upon. For many years Baptist believers in many places were subjected to persecutions and annoyances. Two of our pastors had been beaten by mobs, and one of them bears on his body the marks of the blows and cuts received. With the advent of the Liberal administration two years ago, there has been increased freedom for extending the missionary work.



EVELYN BRIGGS CRANSKA MEMORIAL HOSPITAL IN MANAGUA

According to the report of May, 1930, there are eight churches and thirty-two out-stations, ten missionaries and pastors and a membership of 570. The Sunday school attendance is much larger.

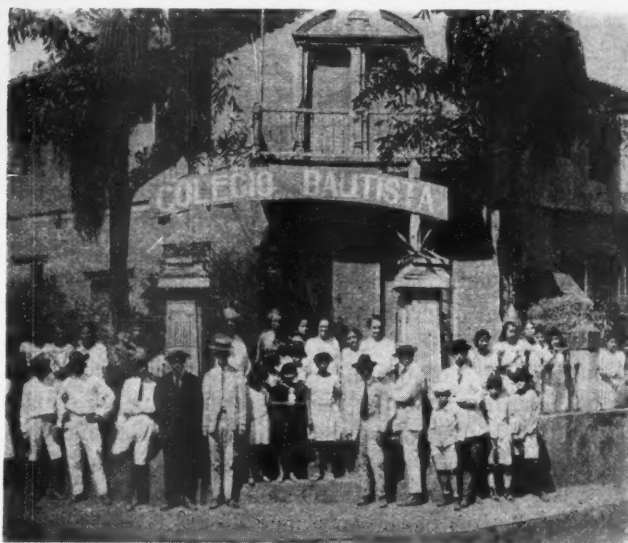
A wireless message received from Managua tells us that the Baptist Mission buildings are a total loss; the missionaries are safe. As the message came from Masaya, it is inferred that the missionaries have found shelter in the Mission house in that city, distant about twenty-five miles from Managua. The buildings consisted of a school with an enrolment of 425, and a hospital of thirty beds. The investments of the Woman's Society were about the same as those of the General Society. Two-thirds of the school property was held by the General Society, while the remaining third and the hospital belonged to the Woman's Society. These buildings were constructed of stone or of mixed stone and plaster construction. It was customary in Nicaragua to build the first story of stone and to have the second story of a wooden framework plastered over. With the exception of the boys' dormitory, all of the buildings were of this light plaster construction, as was most of the city. The few buildings not of plaster were of a light volcanic stone that easily crumbled and cracked. Although the walls of this material were unusually thick, they were of no value in withstanding earthquake shocks. With the exception of the

boys' dormitory, these were all old buildings purchased and adapted for mission purposes.

Of course they cannot be rebuilt in this same flimsy way. They must be made earthquake proof. If the disaster had occurred on a day when school was in session, the lives of many children would have been sacrificed. While the buildings were in part covered by insurance, a heavy financial burden is now imposed upon the two missionary Societies, as they must expend larger sums to rebuild.

The Northern Baptist is the only Protestant denomination at work on the Pacific coast of Nicaragua. The Evelyn Briggs Cranska Memorial Hospital was the only hospital available for the general public. It is unfortunate that it did not stand to offer succor to the victims of the earthquake.

We must not forget our Managuan pastor and his church members, who have lost their homes and all their possessions. This was one of the largest evangelical congregations in Central America, with a Sunday school of more than 400, and it is now without a meeting place. Many Christians in the United States will want to express to them their sympathy



COLEGIO BAUTISTA, MANAGUA, NICARAGUA

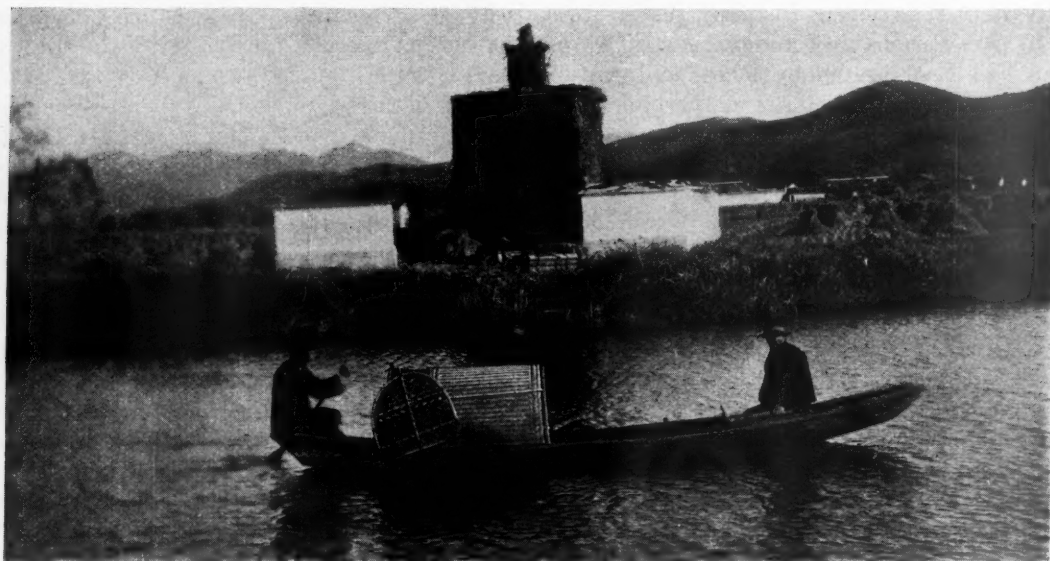
at this time. It would be a sorry spectacle to have our missionaries on the field in the midst of so much suffering without the means to extend relief. Contributions for relief to be administered by the missionaries may be sent to the undersigned. Whatever may be given beyond the needs for immediate relief will be applied to the rebuilding of the hospital and school. A report of receipts and expenditures will be made in the denominational press.

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The Jade Monastery and Do Ch'i Deo Church

BY A. F. UFFORD OF SHAOHSING, EAST CHINA



ANCIENT BURIAL TOWER ALONG THE CANAL FROM SHAOHSING TO NINGPO



ON a recent tour I went from Shaohsing to Ningpo to attend the opening of the new church in the village of Do Ch'i Deo. I knew that after leaving the canal I had to cross a mountain pass before reaching the waterway upon which Do Ch'i Deo is situated. I was wholly unprepared, however, for the beauty of the road which for a distance of two miles ran between the mountains.

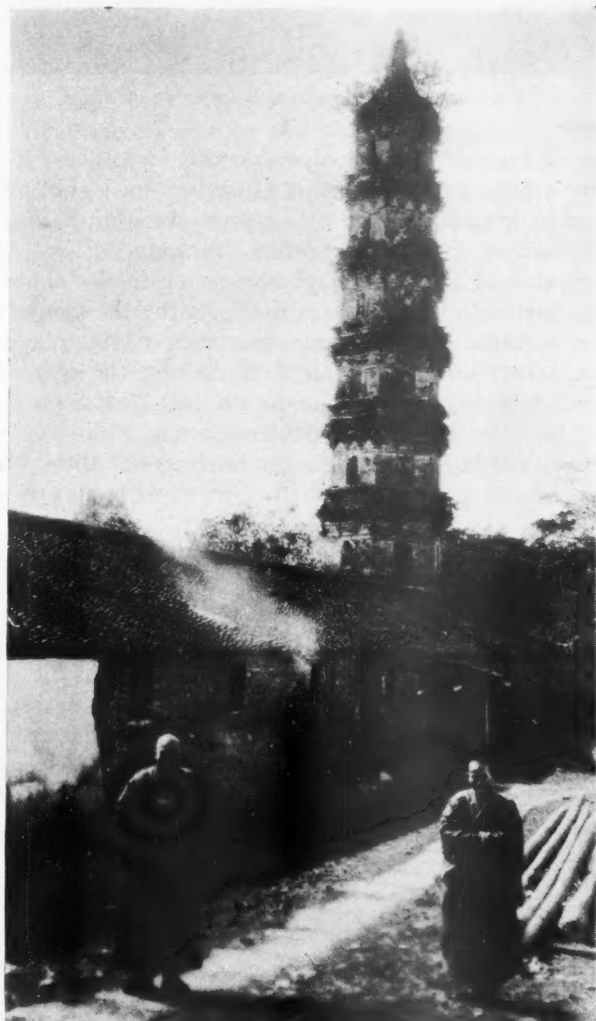
In choosing sites for temples and monasteries the Buddhists have always had an eye for natural beauty. Those who selected a place for the Jade Monastery, which nestles among the hills through which I had to pass, ran true to form. Rarely does one meet a more restful scene than that which breaks upon his vision when he surmounts the hill and gets a good view of the monastery. The happy valley flanked by ancient hills, the towering pines, and picturesque buildings all combine to quiet and rest the heart. After entering the enclosure and passing by an artificial pond filled with goldfish, one immediately comes to a large hall of worship where a sleeping Buddha covered with costly gold leaf reclines in the centre of the room. At one side on an elevated platform a monk with crossed legs sits in silent meditation. All about are worshipers, in some cases single individuals and in others whole families. These buildings are arranged on ascending terraces, there being three main halls and numerous smaller buildings. Idols and shrines are to be found in all of these. There are large halls for meditation

and worship and smaller rooms for select groups who wish to avoid the crowds. In all some 800 monks are housed in the monastery although the number does not seem as large since many are busy in various parts of the place or in the fields from which the income is drawn. The group is a constantly shifting one, with the exception of the abbot and his immediate associates, as the monks travel over the country living first in one monastery and then another.



ANOTHER BURIAL TOWER. MR. UFFORD IS STANDING NEAR THE CORNER OF ITS SURROUNDING WALL

Just as we were leaving, our attention was called to an outbuilding where devout Buddhists have "released" animals as a work of merit. The animals which were most in evidence were fifteen or twenty large hogs. These animals were kept in pens well provided with food and litter. When small, these pigs had been given to the monastery by some earnest soul in order to attain merit by saving life. With good food and care the tiny pigs had grown to immense size. I am sure that not one of this herd



THE JADE MONASTERY WITH ITS TOWERING PAGODA

would have gone under 400 pounds had he been weighed.

After leaving the Jade Monastery we presently came to a second canal system and took passage on a diminutive motor launch for the village of Do Ch'i Deo. As the launch wound in and out through the fields we noticed two curious looking towers in the distance. They lacked the characteristic height and shape of pagodas. That they were unusual was apparent. Later inquiry revealed the



UNBURIED COFFINS WITHIN THE WALL SURROUNDING THE BURIAL TOWER

fact that these two towers had to do with a very interesting bit of philanthropy in the district. Every year many people die whose relatives are too poor to give them a decent burial. Their bodies, together with a sufficient amount of lime for sanitary purposes, are put in plain board coffins. These coffins are then placed out in the fields, or in the vicinity of these towers, sometimes with a covering of rice straw and sometimes without any covering whatever. Both of these towers are hollow and have removable tops. Every year at the time of the winter solstice the towers are opened and the bones from the unburied coffins gathered up and placed therein. In one of the pictures a pile of coffins can be seen in the foreground. That this is in no sense a complete solution of the problem of the unburied dead is all too evident. It does, however, show that there are people who are striving for a solution of one of the acute problems caused by poverty or neglect.

Just as the sun was setting we arrived at the village of Do Ch'i Deo. A walk of a few minutes along the narrow streets brought me through the town and out into the open country at the edge of the village



MONASTERY BROTHERS COMING FROM MASS



COURTYARD OF THE JADE MONASTERY



THE NEW CHURCH AND PARSONAGE AT DO CH'I DEO

where the Shanghai-Ningpo Baptist District Association was holding its annual meeting in the newly erected church building. Representatives of a dozen different churches had gathered for a four days' meeting. Reports from the churches, discussion, and inspirational addresses filled the days. Each evening the large courtyard was crowded with people who came to see the lantern pictures on Bible subjects and to listen to the gospel story.

The Do Ch'i Deo church was organized twenty-four years ago as an outgrowth from the West Gate Church in Ningpo. The erection of the new church building, parsonage, and schoolhouse is due to the vision and energy of Pastor Li Dzeng-en. Pastor Li has been indefatigable both in raising the funds and in supervising the erection of the buildings. The entire plant costing over \$5000 has been paid for and a small balance carried forward for further developments.

The Jade Monastery furnishes a retreat for those who would withdraw from the world. The Do Ch'i Deo church is a workshop for those who would rebuild the world. Quietism and activity; works of

merit for self and altruistic service for others; saving animal life as a means of saving one's soul and saving human life for a new and Christian society; the abbot in the monastery surrounded by the brothers of the order and the pastor in the church supported by the brothers in the faith; the monk on an elevated platform in speechless contemplation and the Christian on his farm telling the old, old story; Buddha on the mountain and Christ on the plain. So the endless contrast runs, while in between are the twin towers for the bones of those who have been gathered to their fathers without proper burial.

Which group holds the key to the future? Is there any doubt in any reader's mind? It is not in the picturesque monastery on the beautiful hillside, nor in the hands of the builders of the substantial piles of masonry by the water's edge, but in the possession of the company in the newly erected church which in some ways is so like that other group to whom Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."



THE NINGPO BAPTIST ASSOCIATION AT THE DO CH'I DEO CHURCH



THE EDITOR'S POINT OF VIEW



ON TO KANSAS CITY

The cordial invitation of the Baptists of Kansas City and of the Midcentral West to the Northern Baptist Convention at Kansas City, Missouri, June 3-8, will be found elsewhere in this issue, together with the appropriate facts concerning the proud city and the place and influence of our denomination in Kansas and Missouri. We are grateful to the Convention committees of arrangement and publicity for the carefully prepared material which cannot fail to attract our readers to become delegates and go out to see this wonderful Middle West of which we are constantly reading and hearing. Kansas City Convention ought to draw a representative company and undoubtedly will. The program has been worked out with a view to incorporate and test some new ideas which it is believed will make for interest and keen appreciation of the denominational needs and opportunities. The place of meeting is said to be most homelike and complete in accommodations and acoustics and sure to delight all.

Of two things we feel certain. One is the warmth and genuineness of the Kansas City hospitality. This is proverbial and the message of the Convention committees on another page shows that they are alive with this spirit, from Pastor A. Ray Petty to the last pastor and church member. The second thing is the surprise that awaits all who visit Kansas City for the first time, at the sight of the miles on miles of beautiful homes in the residential section. Homes of all grades of cost, from mansions to cottages, but all homes, with flowers in profusion, and evidences of taste and care everywhere. This is a peculiarly gratifying sight in this home-destructive age. One can well believe the statement that Kansas City is the most American in its population of any of our large cities. This accounts also for the large number of Protestant churches and the large attendance at their services. One understands also how in such a city there is a men's Bible class with membership reaching into the thousands. Kansas City will be a good city for the delegates and visitors to see and learn to know. The statistics as to its population, railroads, commercial importance, are interesting; its attention to art and education and culture is cheering; its architecture is distinctive, with our First Baptist Church among the conspicuous examples; but above all is the recognition by its best people of the supreme value of the things of the spirit.

In behalf of its great family of readers MISSIONS

reciprocates the greetings of the Kansas City Baptists, and hopes that thousands of delegates from all parts of our Convention territory may find it possible to respond to the welcome in person.

GANDHI AND THE MISSIONARIES

If an interview which Mahatma Gandhi held with the newspaper correspondents at New Delhi, India, is correctly reported, as sent to the *New York Times*, he made a remarkable statement concerning his attitude toward the foreign missionaries in India, and what he would do if *swaraj* (independence) were secured. This was the first time, so far as we know, that he had been led to express his opinion on this subject. It is reported that in answer to the question whether he would favor retention of American and other foreign missionaries when India secured self-government, Mr. Gandhi said:

If instead of confining themselves purely to humanitarian work and material service to the poor, they limit their activities as at present to proselyting by means of medical aid, education and such, then I would certainly ask them to withdraw. Every nation's religion is as good as any other. Certainly India's religions are adequate for her people and we need no converting spiritually.

It is quite certain that on that basis foreign mission work would come to an end without the necessity of asking the missionaries to withdraw. We are not ready, however, to accept this as Mr. Gandhi's final and deliberate view, without verification, and even if that prove correct it does not follow that his view would prevail. Our missionaries have won a great hold on the affection and loyalty of multitudes of the Indian people. And those of them who have become Christians cannot be made to agree that India's non-Christian religions are adequate, or one religion as good as another.

A TRUE DEFINITION OF MISSIONARY

In a letter written by a highly honored friend who has for many years filled a responsible position in connection with the educational work of the American School in Istanbul, as the institution is known today, we find a paragraph which contains so much that is suggestive and valuable that we pass it on to our readers. These Christian educators in the new Turkey have caught the vital secret—living and contagious goodness. The letter says:

A wise friend of mine, a Turk, gave me once last year a very challenging definition of missionary. There are two

kinds of good people in the world, he says, those who are just good and those whose goodness is so loving and contagious that others are transformed who come in contact with it. The latter are the only true missionaries, whatever their label may be. They are living in such vital touch with God that His power and love transform them and through them others. My friend is right, absolutely—our minds agree, but our daily experience does not except in enough of us to keep the challenge before us. It has been a thrilling experience this autumn to meet with a small group of people who are doing just that. One person's transformation means another's, his another's, and so on. Five different institutions are being touched and the whole atmosphere in the staff of one is changed. So we are eagerly listening and sharing, praying and waiting to see God working His purpose out through those whose lives are given entirely to Him and guided by Him.

MISSIONS A WORLD FORCE

We are glad to let Dr. William A. Hill, the leader who has so successfully formulated the plans of the Department of Missionary Education and carried them into accomplishment, write for us the editorial which follows. The theme is timely, and its treatment is by one who has for a decade been a careful student of missionary development and tendencies. This is a consideration of the foundation of the missionary enterprise. We join in his confidence in the young people as to a right understanding of these matters. What we must see to is that they have something definite and clear in appeal and character to understand and respond to. Dr. Hill writes:

We realize that there are conflicting opinions about the effectiveness of our missionary enterprise as a world force, and a corresponding disturbance among our missionary leaders. With many factors too numerous to mention are contributing to this unsettledness, there are also striking evidences of the power which the missionary motive exerts in the settlement of grave problems which have disturbed the world for centuries. On the one hand there are apprehension and misapprehension, and on the other hand, hope and expectation were never more justifiable than now. Perhaps we need some new definitions of what is comprehended in the missionary enterprise to prevent us from getting astray in our appraisals.

This is no time to lose our sense of proportion and to say that the missionary enterprise is failing because some particular interests are not receiving the support we hoped for. For while we may deplore our own lack, some other phase of the larger Kingdom enterprise is being greatly stimulated.

Incalculable benefits have come to the human family in ways not originally conceived by those who sowed the good seed. These benefits force upon us new obligations, and we cannot, if we would, escape their consequences. Designations, such as international friendship, race relations, world peace, universal brotherhood, are being used more and more as

synonymous with Christian missions. And why not? Certainly there is a growing interest in and support of the ideas which these terms represent.

Every advance made by the nations toward better international relations brings nearer the Christian conquest of the world.

The National Council for Prevention of War lists a total of 180 organizations in the United States alone, that promote better international understanding and world peace. Shall we consider these organizations competitive to alarm us or allies to encourage us? Innumerable educational, charitable and philanthropic institutions fostering the principles of Jesus have received their impetus and support from the people of the churches, and church members sit on their direct boards. Does this support represent a dangerous diversion of missionary funds that spells failure, or is it an evidence of enlarging interests that means success?

It cannot be that there is more generous consideration of our programs of world brotherhood which have sprung from Christianity, and at the same time a lack of interest in the Christian purpose which gave them birth. We may change our machinery, and our objectives may lie in new categories, but the Christian message in its universal appeal does not and cannot fail.

We may deplore the fact that for the time being this or the other missionary project is not receiving its due support, but we must not disregard the tremendous assets that are represented in these by-products of Christian purpose and motive. If we could calculate in terms of dollars and cents the amounts which are being given for these causes for which the church stands, it would strengthen our confidence in the eternal truth that "God was in Christ reconciling the world unto himself."

If these are problems of disproportionate giving, how then may we solve them? Not by high-powered publicity, or devices born of desperation; and surely not by the use of detracting comparisons between kindred Christian enterprises. To plead a great case, however worthy, over against a great cause, is to belittle the worth of each. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." We believe that the answer lies in an enlarging conception of the meaning of the Christian enterprise.

Unless we are greatly mistaken, the young people of the present and succeeding generations will not misunderstand the real relationships of these Christian enterprises about which we have been speaking, and with these young people lies the solution.

* * *

If sympathy with the stricken and homeless Baptist church members in Managua impels you to do something to express that sympathy in a real way, be sure that there will be plenty of appeals to our missionaries there. Read the Home Mission Societies' message on page 271.

NOTE AND COMMENT

¶ Secretary James H. Franklin reached New York on the first of April, after his long absence visiting our mission fields in Japan, China and the Philippines over which he has supervision for the Foreign Board. He was present at the April Board meeting and gave an extended report as to conditions on the field. He will speak at the closing session of the Northern Baptist Convention at Kansas City. Our readers know of his experiences already through the medium of his delightful articles in *MISSIONS*. We warmly welcome him home. The reports from the missionaries leave no doubt as to the cheer and help they received from his sympathetic fellowship and counsel.

¶ A well known New York daily paper in a recent issue published the following brief but significant editorial comment: "Distance lends enchantment, perhaps. It surely creates indifference. Under the heading 'Millions Dead of Famine,' you read six lines of Associated Press copy to the effect that in China's Shensi Province alone 2,000,000 have died of hunger and 400,000 have been sold into slavery, within a short time. Are we our brothers' keepers? Not if the brothers live 7,000 miles away." Occasionally a secular newspaper, as in this case, can in a few lines preach a powerful missionary sermon.

¶ As we go to press the news has come from Karachi, India, that after an impassioned speech by Mahatma Gandhi the Congress amid wild enthusiasm unanimously approved the pact between Viceroy Lord Irwin and Gandhi, and sent him with power to the Round Table Conference to be held in London. The extremist opposition was quelled by the vast majority devoted to Gandhi. The Congress resolution calls for complete independence, but it is understood that the acceptance of the pact paves the way for the necessary limitations. The prospects for a peaceful solution of the Indian question has at no time been so bright.

¶ A devoted friend of the Indians writes in praise of *MISSIONS* for giving the Indians loyal recognition, and prays God's blessing among the noble missionaries who are laboring among these aborigines so faithfully. Asking God's blessing upon the Indians also, he closes with the words: "God bless all the races of mankind!" We heartily join in that, and only wish that all Christians might realize, even in the faintest degree, what the answer to that prayer would involve, not to other folks, but to us individually. If we could abolish race prejudice we should have a new world.

¶ The Interdenominational Congress on Men's Work which drew 600 delegates, ministers and laymen, to Cincinnati last December, has issued a report of its proceedings. We hope this may have wide distribution. The findings of the commissions on "The Place of the Church in Modern Life," on "Religious Movements Among Men," of which W. C. Coleman was chairman; on "Men Facing the Evangelization of the World;" on "Men's Work in the Local Church;" on "The Meaning of Christ in Personal Life;" and on "Christian Citizenship," are of value for reference and quotation in men's meetings. The resolutions expressed the unanimous opinion of the committee that organized

men's work under the denominations has come to stay, and recommended holding every two years an Interdenominational Men's Congress in at least four regions of the nation, emphasizing in each convention year some special feature of men's work—such as witnessing, world missions, stewardship, Christian life and citizenship, etc., to the end that all men of the church may be enlisted in the whole task of the church and may realize the essential unity of the Christian work of all denominations.

¶ Inquiries come from time to time as to where a copy of Dr. W. R. Morse's valuable book, "The Three Crosses in the Purple Mists," can be obtained. It is not on public sale in this country, but Dr. Morse himself is in this country on furlough, and will be living at 1301 Centre Street, Newton Centre, Mass., until July 1st. The book can be obtained from him at this address. The price is \$2.00. The octavo volume is admirably printed and illustrated, with a number of beautiful reproductions of paintings of West China scenery by Mrs. Morse. The typography shows the excellent work done by the Mission Press in Shanghai, and will be a worthwhile addition to any library.

¶ The minimum pensions for retired clergymen of the Protestant Episcopal Church have been raised from \$600 to \$1,000 a year. The increase will benefit twelve hundred clergymen and widows and dependents of clergymen now on the rolls of the Church Pension Fund. It will raise the total payments this year by a million dollars. The retiring age is 68. The increase has been made possible by the success with which the Church Pension Fund, started in 1917 with a \$5,000,000 endowment, has been supported and administered. This is a stimulating example for Baptists.

¶ The Washington Congress said in its findings: We urge the Home Missions Council to check up with its constituent boards the importance of their making at once a careful analysis of all their aided fields to determine to what extent these fields are competitive. For this purpose common definitions and classifications should be agreed upon. The results of these studies should be reported to the Council for compilation and for mutual study and conference of the boards concerned. In this connection we will once more say what the Home Missions Council has repeatedly said, that we are convinced that the time has come to eliminate competition in home missions. We are unequivocally opposed to the use of mission funds for the maintenance of competitive enterprises.

In view of the fact that practically all the constituent bodies of the Home Missions Council have adopted the comity principles herein approved and otherwise have repeatedly expressed themselves in favor of the policy of interdenominational adjustments in local communities, it is the conviction of the Congress that the time has come and the opportunity is at hand for passing from the "resolution stage" to the "action stage" by an aggressive movement of concerted efforts on their part. To that end we urge city and state councils and local home missions councils to project programs of adjustments as speedily as possible; and recommend, where no such city or state councils exist, that the denominational boards of home missions set themselves the task of discovering conditions that need adjustments and present the same to a conference of the responsible denominational officials and local church groups for action.

So This Is Montana!

BY ESTHER MARY McCULLOUGH

I OVERHEARD two ladies talking on the train yesterday about Montana. One said, "So this is Montana, so bleak and dreary!" It was my return trip from attending seven Associations in widely-scattered districts of the state, so I thought, "What a difference a knowing look is from a superficial glance!" That, too, is the purpose of deputation service, to open the eyes of our Northern Baptist Convention members to the real worth of the Master's work no matter where that work may be. I find that I have a new conception of Montana and of the Montanians, too. Why? Because I have seen some of the barren spots as well as many beautiful scenes, but, best of all, I was greatly impressed with the sincerity and kindness of our Baptists, whether in lonely country homes or in busy cities.

My first surprise was when we rode from the small station of Ingomar, fifty-two miles to Anad. We had gone over those rolling plains twenty-five miles before we saw a house, then when we reached our destination, we found just a church, a school, and a gas station. Of course, I thought there would be eight or twelve people at the most, but we found a room-full enjoying cafeteria lunch. People had driven many miles to attend the Association—150 miles some of them. We counted eighty at the afternoon session; about half were men. I was impressed with the earnestness shown in all departments of the work. After the meeting, we were all so happy to see a young farmer and his wife baptized. During the evening session we could see the rain beating against the windows. Muddy roads are a real problem—especially when there is gumbo. I made the mistake of saying jumbo instead of gumbo, but really one could call it, not the white elephant Jumbo, but a black Jumbo gumbo. The next morning one of the deacons said that his car skidded into a butte, a wheel rolled off, and the occupants walked home. So you can see some of the hindrances, but all of us have our thorns with our roses. One of the church members said, "We are so harmonious and we do have such happy times when we get together." So as we talked together of crop failures, or of the summer drought, of problems of the Christian life, of Christian loyalty, our hearts understood. Someone said, "You seem like one of us!" We need to come close in Christian love then, in truth to put on Christ-like glasses to find that hearts are just the same, no matter what the locality or the nationality may be.

From the time I heard that we would have an Association at Dry Creek, I tried to picture that place in my mind. We arrived in rain and left in

rain and one of the church members said, "What's more, Dry Creek has not been dry since it was named that in 1864." Others said, "You must feel quite at home in the rain since it rains all the time in Seattle." There you are, they were having unusual weather in Montana then and it does not rain *all* the time in Seattle. One is interested too, in some of the reactions that are expressed after our speeches. One man said, "I noticed you didn't say 'Jap' once; you always said 'Japanese.'" A lady came up to me, grasped my hand and said, "It makes me feel like putting in the missions side of the envelope!"

There was one memorable trip that stands out in my mind, a 200 mile trip from Missoula to Eureka. It was cold! In fact it was snowing two-thirds of the way. Mr. Gilson, pastor at Missoula and a former missionary to Assam, was the driver, and the load consisted of Dr. Harris, Mr. Spencer, and Mrs. Derbyshire (heads of the Montana Baptist work) plus Esther Mary McCullough and seven pieces of baggage. There is a certain quality of pioneering and "Carry On" that one feels in a state like Montana, but when the car gets a flat, the jack collapses, the snow is falling, the men's best clothes are getting dirtier and dirtier, and to top the climax, they must climb a muddy bank to unearth some planks—and still those preachers grin, one feels like singing, "It's good to be a Baptist!" When we finally reached that town in the northwest corner of Montana we felt like shouting *Eureka*. Again I was speechless with surprise when a bright-faced little Scotch woman, Mrs. Campbell, said, "Yes, we served chicken dinner to over a hundred!" It was freezing outside, but there were no frozen smiles inside.

Glasgow was the place of the last Association, the Teton Association. Again the cold winds were forgotten, as the reports were given from churches one hundred and fifty miles away, one hundred and eighty-eight miles, yes, three hundred miles distant. Our hearts did thrill when Pastor M. Rhode of McCabe (one hundred and thirty-five miles away) told how we had found a group of Baptists at Westby and now these twenty-one loyal Christians were asking admission to the Teton Association.

A little girl slipped up to me before one of the sessions and shyly asked, "Are you a missionary? It's lots of fun isn't it? You get good exercise too, don't you?" I smilingly nodded to all three questions. Most important to me, I was able to explain a bit about two of the twenty-seven Christian Centers (the Chinese Christian Center and the Japanese Christian Center in Seattle) and the radiating influences shining forth from those Lighthouses. As I

learned the heart of Montana, so I tried to show the heart of one corner of our Master's work in Seattle. I remember this quotation, "One reason for loving others is that until we love them we cannot understand them." And otherwise we cannot help them.

I thank the Board of Missionary Cooperation for sending me to the seven Associations in Montana, for the chance to attend the twenty-five meetings, and for the enjoyment of the three thousand six hundred and eighteen miles covered.

Scenes from South China



The accompanying photographs just received from Secretary J. H. Franklin illustrate missionary progress in the South China field. Read again the story of the meeting of the China Baptist Council as reported by Secretary P. H. J. Lerrigo in the March issue.

The first photograph shows the building of the Ashmore Theological Seminary in which the China Baptist Council had its meetings. Beside it is a picture showing part of the Island of Kakchieh, with the City of Swatow across the bay.

The lower left-hand picture shows the new Baptist church building at Kakchieh in process of construction. The Chinese Baptists are contributing more than \$20,000 Mex.

(about \$10,000 U. S. gold) toward the cost of this edifice and the Foreign Mission Society is appropriating a similar amount.

In the center appear Missionary B. L. Baker and Rev. Lo Siah Ku, joint secretaries of the Ling Tong Baptist Council of South China.

The lower right-hand picture shows the Executive Committee of the Ling Tong Baptist Council in conference with Secretary Franklin last November.

Incidentally these pictures reveal that Dr. Franklin is not only an able mission administrator and a first-rate correspondent for *MISSIONS*, but also an expert photographer.



Looking In On India Through Wireless

Stirring Experiences on the 759 miles train journey from Lahore to Karachi

The special correspondent of the *New York Times*, sending dispatch by wireless from Karachi, India, March 24, gives this graphic description of affairs at an exciting period in India's history:

The execution of Bhagat Singh and two companions at Lahore yesterday has completely obscured every other issue here on the eve of the annual convention of the Congress party. Groups of workers still were preparing the Congress camp today and committees were meeting in various parts of the city, but they went about their jobs listlessly and indicated that their minds were elsewhere. The Congress flag floated at half-staff over the vast, roofless enclosure where the 6,000 delegates will meet, and a hartal, or cessation of work, already is in full swing in the city. Small groups marched today, carrying black flags.

Where it all is going to lead to is hard for observers to say. It is felt that the bitterness of extremists will be increased, but it seems doubtful whether the whole course of the Congress will be changed.

There was plenty of indication of the popular feeling on a long train journey from Lahore, 759 miles away, during the last twenty-four hours. Last night this correspondent traveled on the Karachi mail train, which carried an advance party of Congress leaders, including Mrs. Sarojini Naidu, ex-Mayor J. M. Sen Gupta of Calcutta, and others of Mr. Gandhi's lieutenants. It was a rather grim journey. A hot wind raked the train fore and aft, blowing in vast quantities of desert sand which covered the passengers and their baggage alike with a heavy shroud of dust.

At every station along the route surging crowds came pressing around the windows, eager to speed the delegates on their way. Demonstrations kept up all night long, and it was impossible to sleep for the deafening shouts of "Long live Gandhi," while a brass band helped to usher in the dawn at Kohru, on the Indus River.

But there was another definitely hostile element which preferred to proclaim Bhagat Singh as its hero. Early this morning the correspondent was awakened by crashing blows on the wooden shutters of his car and an attempt to force the door. A hastily erected barricade of trunks and an ice box served to repel the attack but other European passengers a few doors away were not so fortunate. There was a crash of breaking glass as their windows were smashed, while the wooden shutters were roughly pulled down and the doors of the coach were opened.

Then about a score of local youths tramped through the car shouting "Bhagat Singh forever!" and "Long live the revolution!" and were persuaded to desist only by Congress leaders on the train. They did not offer personal violence but their attitude was menacing enough to cause a certain amount of disquiet, and altogether it was a most uncomfortable awakening after an already disturbed night. The coaches were crowded with hundreds of excited Indians, while the only Westerners on the train were three military officers and four civilians, including a woman.

Returning to the prospects of the Congress, it is not wise to speculate until Mr. Gandhi and the leaders arrive. The Congress meeting place, in the meantime, provided a strange contrast for the correspondent, who saw a huge tent surrounded by a multitude of campfires in that cold December week at Lahore fifteen months ago, when the Congress civil disobedience campaign was decided. Here the hot sun beats down on the open-air enclosure, fashioned of pan-baked

earth built in tiers. The arena is surrounded by a mud wall approached by two large wooden gates painted in bright yellow, one being styled the "martyr's gate," the other named in honor of the late Pandit Motilal Nehru.

On all sides stretch lines of ramshackle tents or rough shelters where delegates from the four corners of India will sleep, and there is an exhibition of native homespun goods close by. This exhibition is not nearly so impressive as that held at Lahore, but all the same Karachi, which is welcoming its first Congress meeting since 1923, is appropriately thrilled and stirring times may be seen in the next few days.

Special trains continued to pour into the city during the day, with delegates swarming all over cars, even riding on footboards alongside. An automobile containing European passengers was attacked in the native quarter this afternoon, sticks and stones being thrown, but there were no casualties. It is understood that the authorities are fully prepared for any emergency, but no risks are being taken and troops are confined to barracks after sundown.

Gleanings from Later Dispatches

Karachi, March 26.—On his way from Cawnpore to Karachi Gandhi was greeted by immense crowds as usual. Sentiment was divided, however, the Youth League, composed of radical young Congressites of the student class, calling him traitor and seeking to raise a strong opposition to his agreement with Lord Irwin. Gandhi made an impassioned plea before 50,000 persons gathered on the plains before Karachi. The wizened figure in coarse homespun told them that if the Youth League resorted to violence all his fifty years of effort with the truth of non-violence would be wasted. . . . As he pleaded in Karachi, at Cawnpore a riot resulted in 112 killed and some 500 men, women and children injured. The communal battle began when Moslem shopkeepers refused to observe a hartal, or religious strike, as a tribute to the three Nationalist leaders executed at Lahore. The Hindus sacked Moslem houses and attacked the mosques, and the Moslems retaliated, slaughtering Hindus on sight. Gandhi declared that if he could not get the Hindus and Moslems to settle their differences he would go on a hunger strike and starve himself to death. This was not taken seriously. . . . Another of his statements was that if the Congress failed to ratify the Gandhi-Irwin accord at this meeting he would retire and go into seclusion until they rallied once more to his support and needed his leadership for independence.

Karachi, India, March 29.—Sixty thousand delegates and visitors to the forty-fifth annual session of the All-India National Congress met here tonight with complete, unqualified independence for India as their immediate objective.

Mahatma Gandhi, in a flowing white garment, and his cabinet sat on the platform like a group of Roman senators. He said not a word, for he was observing a day of silence. The women filed before him, kissing his feet, and from the edges of the crowd thousands pressed forward toward the Mahatma as though drawn toward the light of their new-found freedom. The Congress voted approval of Gandhi's pact with Lord Irwin amid great enthusiasm, and appointed him head of its delegation to the next London Round Table Conference.

One of the first resolutions adopted noted "visible progress toward total prohibition," and summoned the congress to "continue the anti-drink campaign with renewed vigor."

Twelve Thousand Miles from New York

A Review of the Year 1930 in Yachow, the most remote station in the West China field

By REV. FREDERICK N. SMITH



WE are 12,000 miles from New York, on the same parallel as New Orleans. We are near the Tibetan border, and the city of Lhasa lies directly west on the same parallel. We are farthest west of any Baptist work in China. The past year has had many encouraging features. Conditions have been favorable for our work. Neither dire calamity nor heavy persecution has entered our district. People in general have been friendly, never more so since 1911 when we first came to China to take up the work.

ENCOURAGING FEATURES OF THE YEAR'S WORK

Our church services have been well attended, including our Wednesday night prayer meetings. Our genial and capable pastor, Lan Fong Sao, has continued with us. The Pastoral Department was strengthened early in the year by the coming of Mr. Yeh Deh Bin as an assistant to Pastor Lan. He has proven himself a great help to us. He is especially good with students, and has made a distinct contribution to our work with children.

Our schools for boys and girls have been well filled. The teachers in our schools in general have shown a good spirit of cooperation with the church, beginning with the kindergarten and on through the junior high school. Thirty-six men and women are employed as teachers in the schools of this central station. In the year 1913 we employed six. Of these thirty-six, eleven are women. In the year 1913 there were no women teachers here. Our Boys' Schools have been registered with the government. Our Girls' Schools are in the process of being registered. The process is a long one. The Yachow schools have always been a real asset to our work, and we shall endeavor to see that they continue to be an asset.

In June, by an order of the Government Educational Bureau, all graduating classes of public and private schools of Higher Primary grade were brought together for examination. Some of the local school authorities and students objected to our being treated on an equality with government schools. These objections availed nothing, however. Results from these examinations showed that the highest marks had been awarded to the students of our Girls' School.

The Union Commencement for all our schools was held in the church as last year. It was a delightful occasion when four hundred boys and girls gathered

together with joy to witness the giving of diplomas and listen to helpful addresses. The singing was especially good due to the careful training given by Mrs. Smith.

THE VISIT OF DR. FRANKLIN

This is the year long to be remembered by the West China Baptists because of the visit of our Foreign Secretary, Dr. James H. Franklin. We had long looked forward to his coming. He gave nearly one week to each of our four central churches. He gave himself unstintingly to us during the week he was in Yachow. Although he was without a knowledge of the Chinese language, his talks and addresses were ably translated by the Executive Secretary of the Szechuan Baptist Convention, Rev. Donald Fay, himself a Yachow boy. Doctor Franklin's attitude and spirit spoke a language which all understood, and there was no need for an interpreter. He spoke the language of the Spirit. One of our Chinese Christians said that Dr. Franklin's parables reminded him of the parables of Jesus.

During this visit members from outstations came in for the Quarterly Meeting. The Sunday Dr. Franklin was with us was Communion Sunday, when he gave us a message that left its impression on both the Chinese and the missionaries. One of the most helpful services was the Retreat held on our School Hill outside the city, when more than 200 Chinese Christians gathered beneath the willows, and in the sun, at one end of the athletic field. The weather was ideal, and people were receptive to the message that met the needs of us all.

THE MT. OMEI CONFERENCES

Through the thoughtfulness of Dr. Franklin, and the generosity of our Board a group of about thirty Christian leaders from our four central churches were invited to meet Dr. Franklin for three days of fellowship at Mount Omei, one of the five sacred mountains of China. Its golden summit and deep foliated sides are dotted with temples. Pilgrims from far and near make their way to these sacred shrines year after year. On one of the lower spurs of this mountain missionaries from the several missions working in Western Szechuan repair each summer for a few weeks' rest during the hot season.

Since the organization of the Szechuan Baptist Convention has been in the hands of our Chinese Baptists, the Finance Committee of that body has met on Mount Omei each summer to allocate the

funds contributed by the churches in Szechuan and Northern Baptists, and to transact other important business. Missionaries are well represented, but the majority of this Committee is Chinese. Dr. Franklin was with us during these meetings, and made a distinct contribution through a series of devotional addresses, and a number of informal addresses regarding the policies of the our Home Board in its relation to the churches of the mission field. He has had the opportunity of observing the working of a group of trained Christian Chinese as they wrestled with the financial problems of the Christian Church of China.

Following these meetings the Special Conference of the West China Baptist Mission was held with Dr. Franklin present to inspire and aid in the solution of many problems pertaining to the work of the Mission at this crucial time. We are indeed grateful for Dr. Franklin's coming. His message was appreciated by the Chinese Christians, the members of the West China Baptist Mission, and by the missionaries of all societies working in Western Szechuan.

THE BIBLE TRAINING SCHOOL

The fall witnessed another advance step in our work. Last year the Summer Bible Training School met at Mount Omei in an old temple, beneath the dignified stare of stately idols of wood, straw, mud and paint. We have long needed a permanent Bible Training School. And now we are glad to report that such a school has been opened under the auspices of the Szechuan Baptist Convention. It was the unfulfilled part of our dream for the educational work here in Yachow. The school was opened out on the School Hill in September. Friends at home provided funds which we hope will be sufficient to make possible the plant, the equipment, and the running expenses for the first year.

An old Chinese residence near the Boarding School was procured, and by remodeling and adding to it we are providing an adequate plant. While construction is under way our educational residence provides for our needs very well. In the planning for the school we have embodied several unique features.

First: We aim at a small enrolment. We do not expect to find the kind of student such a school requires in large numbers. *Second:* The School includes a department of Field Work. All regular students are expected to devote each week-end to service in the field, with supervision. We aim to maintain service at regular intervals in six of our nearer outstations. Our twelve students have this term been divided into three groups. We go to the outstations on Saturday, hold services Sunday, and return Monday. The places are from thirteen to thirty miles from Yachow. We have no electric

cars, no buses, no wagons, but the walking is usually good. Classroom work is conducted during four days of the week. *Third:* We make no charge for tuition. We give no scholarships for board or books. But we do pay our students for service rendered. This is sufficient to enable the student to pay his board, buy his books, and meet his incidental expenses. *Fourth:* We provide regular courses in Chinese Literature, Science, Mathematics, English and Music, in addition to the courses in Bible and Religious Education. *Fifth:* Although we require no promise or agreement on the part of the students to become pastors or religious workers, since most of them are too young to know what life-work they wish to enter, we expect that many will give their lives to religious work. Here, while they study and serve in the best environment we can provide, they will have opportunity to choose their future way. They will come to know the Word, and have opportunity to know the Lord, and to listen to His voice. Can we do any better than this? If they are sincere followers of the Master, whatever calling in life they follow they will render Christian service. We need trained Christians in business and official life, as well as in the distinctive lines of religious work. One may well envy the opportunities for Christian service open to the Christian business man.

As I write this we are nearing the end of the first term. We have rendered service at seven different outstations. We have visited these places from two to five times each during the term. The boys have shown a good spirit in the work, and we feel that the service rendered is being appreciated. The work is in the experimental stage, and we have to feel our way along. The coming term we hope to have one or more traveling libraries for use among our widely scattered membership. We plan to go to the homes of our members giving them suitable tracts and providing books for sale or loan. We believe there is a real need for this type of work.

OTHER EVENTS OF THE YEAR

We hope to offer courses at the Bible School to any one who wishes to know more about the Way of Life, and is willing to take the time to pursue definite courses of study. We have one part-time student, Mr. Whang, who is blind. He is our hospital evangelist. He received training in the Braille system at the School for the Blind and Deaf, organized by our senior missionary, Mr. Openshaw, in Chengtu. Mr. Whang plays the organ well and it is an inspiration to hear him play "Lead Kindly Light."

Our Boys' Club with about ninety members is still going strong. This fall a similar club was organized for girls at the Girls' School. They meet each Monday evening, with a full program of song, Bible sto-

ries, riddles, games, sleight-of-hand, etc. The greatest problem we have to meet is how to keep the crowds away. This is not strange when we know that this is the only effort that is being made in this city to provide helpful amusement, coupled with religious training. There is no clean, wholesome home environment, as we understand the term, in all this city, and this city is the same as countless others.

The recent movement toward improved streets offers improved opportunities for play. The Chinese provide no lawns or dooryards; they build close to the street. Any space not covered by buildings is used for gardens.

Since September our capable pastor, Rev. Lan Fong Sao, has been away. He was one of West China's delegates to a Baptist Conference at Swatow, down on the coast in our South China Mission. We have greatly missed him, but feel sure he has rendered a service by going, for he has ideas and helpful experience to share with other workers. We feel sure, too, that he will bring back to us new ideas, methods and enthusiasm.

Our winter Bible classes for enquirers were held in December, from the 2nd through the 21st. A carefully planned course of study was offered. The purpose of the course was to teach the essentials of the Christian faith, and to enable men and women to find the Way of Life through Christ. Men and boys came as far as four days' journey. A group of four Lolos from aboriginal tribes, thinly clad, crossed a snowy pass in order to attend these classes. They came from the country where the Roosevelts found the famous Panda. These classes resulted in the baptism of thirty-four men and women. This brings the total of new members this year to sixty-two, which is ten more than were received last year.

The Annual Meeting of our District, something like an Association, was held from the 16th to the 21st of December, when delegates gathered from our outstations. Mr. Openshaw spent a week with us, and rendered a splendid service. It was like coming back home for he has spent the majority of his missionary years here in Yachow.

For our Christmas program the church was well filled, and it seats 600 comfortably. The boys and girls were at their best in song. This was followed by the annual Christmas feast, when more than 300 guests were served on the church compound, and 150 women and girls at the Girls' School. You would be surprised to know that we can provide dormitory accommodations for more than fifty men and women on our church compound.

We are completing renovations providing reading rooms, game rooms and baths for young men,

adjacent to our church building. An up-to-date book store is maintained.

The medical work has been maintained during the year at a high level of efficiency under the care of Dr. Crook and Miss Shurtleff, with the help of the Chinese nurses. We are expecting one of our own Yachow boys home in June, fully trained as a physician. His father is one of our most faithful deacons. Another boy is returning next month, having completed his course in nurse training.

Miss L. Emma Brodbeck begins her long journey homeward to Chicago in the spring, while Mrs. Anna M. Salquist is somewhere along the Yangtze returning from her furlough. Rev. and Mrs. M. O. Brinstool are finishing their first year of language study in Chengtu, and we look for them in Yachow in the early spring for the second year language study, and a beginning in the work of the pastoral department. It is a great opportunity to be privileged to work in this little city among the mountains and in the big district. The field challenges our best efforts and deepest faith, and it promises results.

MOMENTOUS DAYS FOR CHINA

These are momentous days for China. Christ alone can assure the future of these millions. The work requires heroic and untiring effort; it requires faith in the Master and His message. It demands faith in the Chinese people on the part of the churches at home, you, whom having not seen, He loved and gave Himself for you. He, for your sakes, became poor, that you might become rich through Him. Are you willing to share your riches with those whom YOU have not seen, that they may come to know HIM, in whom is life abundant, joy, forgiveness, peace?

If you could follow me through the city streets, as I daily make the pilgrimage to the School Hill outside the city, you would hear the voices of many children calling after me in a friendly way. Some in greeting, some asking for a picture card, and others calling for the fun of it. Some even run along with me and take my hand, or give an awkward military salute. One day a little girl, whose home has for the most part a mud floor, slipped up behind me and placed a few peanuts in my hand. Sometimes they swarm about me and after me, and I vainly imagine that I am "the Pied Piper of Hamelin."

I didn't tell you that as a part of the Christmas service about a dozen children were brought to the pulpit for me to put my hand upon in blessing. Oh, that my hand had the healing power of the Man of Galilee!

The Silver Linings of a Missionary's Clouds

Dr. L. W. Cronkhite, for more than thirty years in missionary service in Burma, whose death is reported on page 301 of this issue, at the Foreign Board meeting in Indianapolis in February, 1917, delivered a brief address that has ever since been regarded as a missionary classic. Published in pamphlet form it was widely circulated during the intervening years until after several editions it finally came to be out of print. *MISSIONS* reprints it, for it reveals not only the true heart of this veteran but it breathes also a spirit of optimism and faith applicable to the work of missions everywhere.

BY L. W. CRONKHITE, D.D.

OFTEN as one passes through some dark fleecy clouds to the far side and sees them squarely, reflecting the radiance of the sun, one becomes aware of their brilliant silver lining.

Such is our experience on the foreign field. The terrific heat of the tropics is like a huge, dark, oppressive cloud. But there is a silver lining. There is a picturesqueness about life in a tropical climate that fascinates, and often the missionary settles back into it after furlough with a feeling of real satisfaction. There are no coal bills. There are no artificially superheated houses or trains. It is pleasant, too, when one has done something of which one is ashamed, to know that there is always the heat to which he can blame it.

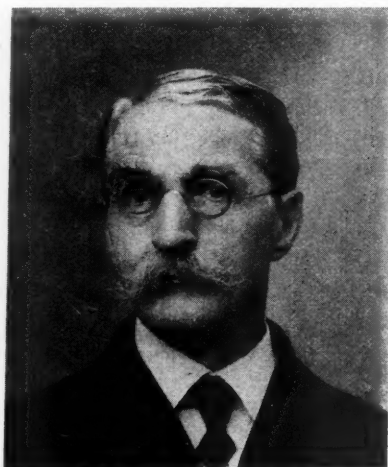
More seriously, the missionary has the high privilege of living in the midst of a low civilization, and a still lower moral atmosphere—a putrid atmosphere. God says to him, "I am going to raise these people up. I am going to lift their civilization and cleanse their atmosphere. I did it once for your fathers. I used missionaries from Rome to help me. Now the time has come to prepare *THIS* race for their place in the affairs of the Kingdom. Like those from Rome, you are laying the foundations." It does put meaning into life—to feel that we are doing something worth while, wherever the place, high or low. That satisfaction remains like a silver lining and does not wear off.

The foreign language comes up before the missionaries like a huge cloud, but presently it shows ITS silver lining. Centuries ago, our mother tongue was a scanty language, but those who brought us the Gospel began the work of enriching it. A missionary wakes up to the consciousness—and it may come like a flash of light—that he is being permitted of God to do the same thing for some of the scanty heathen languages of today. They are yet to be rich for the uses of men and of the Kingdom of God.

The Karens in their heathenism, of course, had no idea of holiness, and no word for it. Yet one cannot preach, nor translate the Bible nor hymns, without the word. So the missionary said, in substance, "You have a word for 'clean,' as a cloth is clean, and you have a word for 'clear,' as water is clear. Then you have a word for 'heart,' standing, as in English, for both the physical heart and the spirit. Now when we want to speak of anything that is clean in the realm of the heart, or the spirit, we will put together your words for 'clean' and 'clear,' and make one new word from the two." And so we get the word for "holy," and gradually the Christians come to understand it. Put the new word with that for "book" and we have a word for "Bible" or "Holy Book." That was before my day. My own contribution has been the translating of about 270 of our standard English hymns and Sunday school songs, in which I have tried, as far as possible, to adapt the words which the language provides to somewhat higher and more spiritual meanings. The Karens love to sing, and it has been a great joy to me to reflect that, *long after I am gone* they will still be singing these translations and still gaining from them instruction and inspiration. It is worth while. A house and an auto, taken alone, do not touch it.

Again there is the cloud which comes with trying to work with scanty resources. While the missionary's salary is always paid promptly, funds for his work at large are often very short. This cloud also has a silver lining. Almost any Christian of experience to whom the choice were given between a check book, each check signed by some thoroughly responsible party, to be filled in at any time for any amount, and, on the other hand, the privilege of going on in the old way with scanty visible resources, but with God as partner, would choose the latter.

The reason is simple. The check book can, indeed, give the money through life, without fail. But that



L. W. CRONKHITE

is all, for the check book has no personality. But God so often uses the need of money to teach us so many things for which He has no other opportunity. We look back over five years and find that, all in all, our needs have been well met financially, and withal so many lessons have been taught us, and so much of the divine nearness made manifest, that the check book, by itself, has no attractions.

The heaviest, darkest cloud of all comes with the separation of parent and child. Yet even there can be seen the silver lining. God seems to feel a special responsibility for children whose parents have gone far afield in the work of the Gospel. Oftentimes the children seem to appreciate parents who have done so and are especially responsive to influences which they may exert, even through the weekly mail. The children's vision is broadened by the early foreign residence. There is, too, the familiar experience of all Christians everywhere—for there is no geography in Christian experience—that God seems to draw nearest to us at the times when He most severely tries us. Many a missionary has found this in the agony of the first days of separation from children, or from wife or husband. The pain is not made less—but there is something else and one would not retrace one's steps and escape the trial if one could.

Then there is the "hundred fold." You leave one home to go abroad, and when you come back on furlough again, homes are open to you all over the land, from the Atlantic to the Pacific, simply because you are a missionary. You leave your children, it may be two or three or four or five. On your mission field, everywhere in the villages, and in your central training school, you find children giving you a welcome, calling you "father," or later on it may be "grandfather," especially if their parents have been pupils of yours. And those children need you so much. Then when you come home, there are children all over America to welcome and love you as you speak in their churches and Sunday schools, and visit in their homes. Many of them, perhaps, write to you for years after. No words can express how much they warm the heart. They do not take the place of your own children, but they do fill their own places very sweetly and tenderly. There is, too, the grip which the leaving of your family in America often gives you upon the people to whom you are giving your life. Thousands of times I have heard the Karens, both Christians and heathen, say, "Teacher is here all alone, away from Mamma and the children for our sakes, and we ought to be good to him and help him." How truly my people out there have tried to do it. Words are feeble to express the love and the tender care and the great outpouring of prayer which my Karens manifested when in 1913 I lay hovering on the border, sick with bubonic plague. You feel that even the separations are worth while if they give you so

much of a hold upon people who need you so badly, and whom you have come to love with a great love. The cloud has a silver lining, indeed.

The golden lining to all clouds comes in the discovery that the people for whom one is working are well worth while. There are many tons of blue clay, sticky and slimy, in the diamond field at Kimberley, but we talk about the diamonds. Who cares or thinks about the blue clay? There are diamonds there. Four-fifths of the human race are still outside the Gospel message, or are only just beginning to be reached by it. Sometimes we are apt to think of them as blue clay. But there are pure diamonds there. Ex-Secretary of State, John W. Foster, speaking of the position of China, says that it is one which "the vision of a political seer might place in the van of all nations." Ex-U. S. Minister Conger, of Peking, tells us of the Chinese that "they will dispute with the Japanese and the Germans (he leaves us out) the intellectual supremacy of the world." Dr. Ament tells us that "Christianity is germane to the nature of the Chinese," while Dr. Charles Cuthbert Hall says of the people of India that "they will be the spiritual eyes of the church." Fruit is germane to the soil of southern Idaho even where no sprig of fruit ever grew since creation. Given water, it springs into life at once. We have living water, and our missionaries daily see divine fruit springing in the hitherto desert.

Teaching in our Pwo school in Bassein, Burma, is a Karen woman past forty, whose entire ancestry back of her parents was heathen. I have known her since she was a twelve year old pupil in our school. For some years, till her health broke in that climate, she did most faithful and effective work as a missionary among the Shans. She is an effective teacher, using up-to-date normal methods, a fine disciplinarian, a wise and indefatigable personal worker. She reads, writes and speaks five languages well. I close by quoting, without alteration, from two letters in English, received from her within the past few months: "I love to hear about your home life and the beautiful country, America. I have read so many American papers, and I am very much interested in them. How many times I have pictured the places in my mind. Lately I am reading more about Alaska and its progress, both political and religious. It is interesting to learn something more about the northern regions."

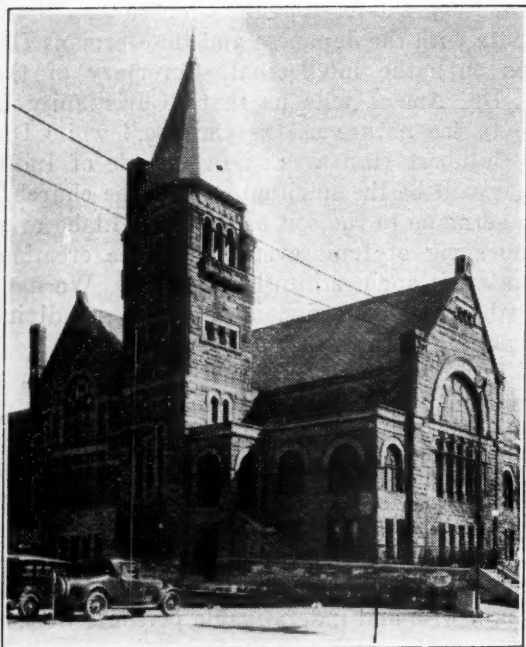
The other quotation shows how contagious is our American custom of sending missionary boxes at Christmas. "Our Christmas box for the Kachin school at Myitkyina is on its way now. It is the first Christmas box since the time of Adam, from the Karens in Bassein. I saw them last hot season, and I felt very sorry for the children, especially the motherless and fatherless ones." Silver, indeed, are the linings of the missionary's clouds.



THE FAMOUS BIBLE CLASS FOR WOMEN AT THE FIRST BAPTIST CHURCH

Scenes from Ka

A Pictorial Review of the city where North
annual Convention June



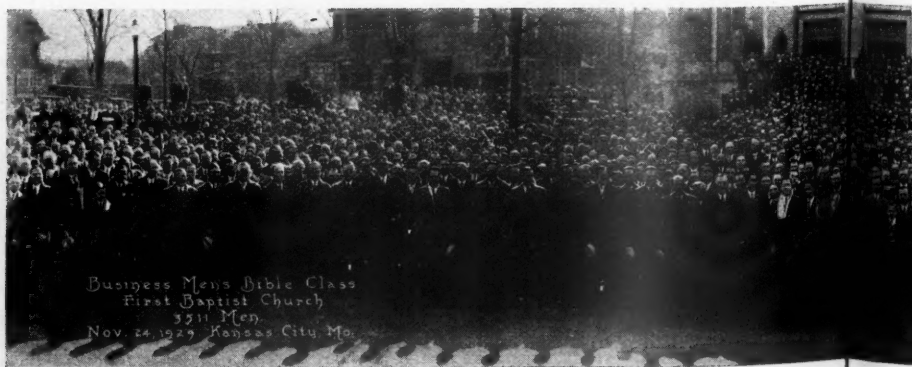
CALVARY BAPTIST CHURCH



A BUSY DOWNTOWN STREET SCENE



GEORGE WASHINGTON MONUMENT



Business Men's Bible Class
First Baptist Church
5511 Men
Nov. 24, 1929 Kansas City, Mo.

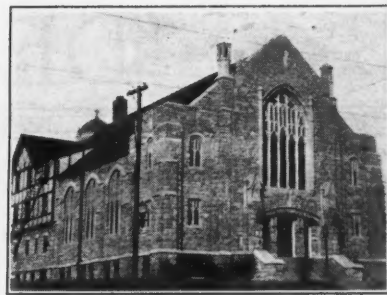
THE LIKEWISE FAMOU



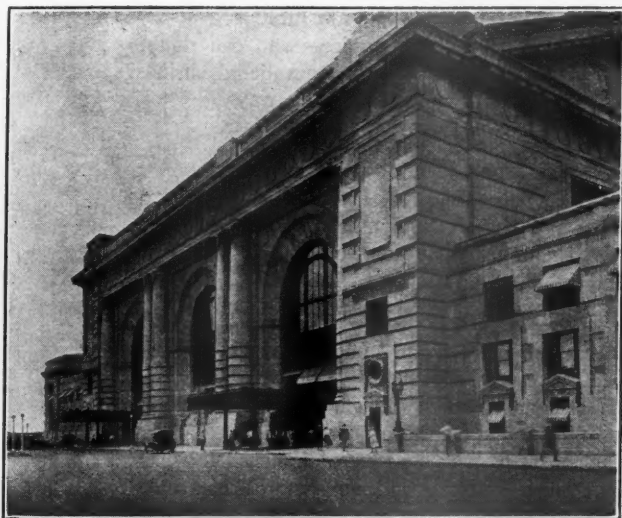
FIRST BAPTIST CHURCH

from Kansas City

where Northern Baptists will meet for their
convention June 3—8, 1931



BROADWAY BAPTIST CHURCH



THE SPACIOUS UNION STATION



ONE OF KANSAS CITY'S FINE BOULEVARDS



LIKEWISE FAMOUS BIBLE CLASS FOR MEN AT THE FIRST BAPTIST CHURCH



DEVOTIONAL

A Prayer

ALMIGHTY GOD, the fountain of life and light,
 may my cup be filled to overflowing! Let the
 dead parts of my spirit awake and sing Thy praise.
 Let the dark places in my being be illumined with
 the light of Thy presence. Let me burn and shine
 for thee. Let Thy grace make my soul beautiful.
 May I open my life to the reception of Thy bounty!
 Let me believe in Thine infinite resources, and let me
 have faith in Thy willingness to bestow them upon
 me. Let Thy grace be my sufficiency.

He Leadeth Me

In "pastures green"? Not always; sometimes He
 Who knoweth best, in kindness leadeth me
 In weary ways, where heavy shadows be—
 Out of the sunshine, warm, and soft, and bright,
 Out of the sunshine, into darkest night.
 I oft would faint with sorrow and affright
 Only for this: I know He holds my hand.
 So, whether led in green or desert land,
 I trust, although I may not understand.

"Beside still waters"? No, not always so;
 Ofttimes the heavy tempests round me blow,
 And o'er my soul the waves and billows go.
 But when the storms beat loudest and I cry
 Aloud for help, the Master standeth by,
 And whispers to my soul, "Lo, it is I!"
 Above the tempest wild I hear Him say,
 "Beyond this darkness lies the perfect day;
 In every path of thine, I lead the way."

So, whether on the hilltops high and fair
 I dwell, or in the sunless valleys where
 The shadows lie, what matter? He is there!
 And more than this: where'er the pathway lead
 He gives to me no hopeless, broken reed,
 But His own hand, sufficient for my need.
 So, where He leads me I can safely go,
 And in the blest hereafter I shall know,
 Why in His Wisdom, He hath led me so.

—Henry A. Barry.

(In February issue we printed a portion of this poem, with the title "On the Twenty-third Psalm," and credited "Author Unknown." Mrs. C. A. Rowe, of Washington. D. C., kindly sends a copy of the complete poem, which she says she has had in her collection a long time, with the author given as Henry A. Barry. The poem is very beautiful, and we are glad to pass it on entire to our readers, with due credit to the author.—Ed.)

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more: a blessed spirit, for it is the Spirit of God himself, whose life is the blessedness of giving. Love and God will pay you with the capacity of more love; for love is heaven—love is God within you.—Robertson.

India

BY REV. BENJAMIN SCHLIPF

India!

Land of mystery, in which live men
 Whose skin is brown, but in whose heart
 There burns a fierce desire for God—
 God help us understand thee, and to help!

Not that thou hast no gods—
 They number legions—and thy urge
 To give them faithful service—who can doubt
 That sees thy temples and unnumbered shrines?
 But, India, hast thou learnt the way
 That leads to life eternal, endless bliss?

Nor hadst thou lack of teachers
 Who in times past have sought to lead thee on.
 Thou hast thy Vedic hymns, thy Karma tenets,
 The teaching of Gautama and the Jain.
 But, India, why dost grope in darkness,
 Still ever seeking, still unsatisfied?

O that the Light from Zion, that bright light
 That shone in Israel's darkest hour, dark as thine,
 Might come to thee! In Christ there is
 A full reply to all those questionings
 That through long ages have disturbed thy heart.
 He'd show thee thy dark sin, thy lost estate;
 He'd take thee by the hand, and oh, how tenderly,
 And lead thee through life's devious avenues.
 Then on the way—e'en as of old
 He taught with patience infinite
 The men He called to fellowship with Him—
 E'en so with thee He'd do. Oh, that thou too
 Mightst learn to know that One,
 Whom fully to know is life, and joy, and peace!

India!

We've heard thy plaintive cry. And this we know,
 We dare not be unmoved! Deep in our hearts
 We feel the Spirit of our Lord, the Christ,
 Whose heart was touched with pity when He saw
 Men in great flocks, like sheep unshepherded.
 Our ardent prayers ascend to God for thee:
 Our hands will bring such generous, willing gifts
 That messengers may go and take for us
 To you brown folks beyond the distant seas
 The glad, good gospel message of our Lord.
 India! India! Hear Him, and obey.
 And then thou too wilt find in Him
 Thy Lord, thy God, and shalt be satisfied.

Tentative Program of the Northern Baptist Convention

KANSAS CITY, MISSOURI, JUNE 3-8, 1931

Convention Theme: CHRISTIANS IN A CHANGING WORLD

Convention Text: "That the world through Him might be saved." (John 3:17)

Wednesday, June 3

Forenoon Session

- 9:30 Song Service and Prayer
- Addresses of Welcome
- 10:00 Convention Business
- Reports of Committees
 - (1) Executive Committee
 - (2) Finance Committee
- Appointment of Enrolment Committee
- Instructions to State Delegates
- Report of Board of Missionary Cooperation
- 10:45 Memorial Service to
 - Dr. W. C. Bitting
 - Dr. C. A. Walker
 - Dr. C. A. Brooks
- 11:00 Keynote Address: Pres. A. W. Beaven, D.D., Rochester, N. Y.
- 11:45 Adjournment
- 12:00 Meeting of State Delegations
- Downtown Noon-hour Evangelistic Service—Preaching by Rev. John Snape, Los Angeles, Cal.

Afternoon Session

- 2:00 Song Service and Prayer
- Convention Business
- Report of State Delegations
- Reports of Committees
 - (1) Committee on Ministers
 - (2) Ministerial Students and Courses of Study
 - (3) Denominational Day
 - (4) Social Service
 - (5) Roger Williams Memorial
 - (6) Baptist Bodies using Foreign Languages
- 2:40 Convention Forum—Conducted by Corwin S. Shank, Seattle, Wash. Subject: "Christians and the New Leisure."
- Subject introduced by 25 minute address by Charles O. Wright, New York City, followed by 30 minutes discussion from the floor, each participant limited to three minutes.
- 3:40 Song Service
- 3:45 Address: "Evangelizing a Changing World," by Rev. Charles Durden, Omaha, Nebraska
- 4:15 Adjournment
- 4:15 Annual Meeting, American Baptist Historical Society
- 4:30 Functional Conferences
 - (1) Home Missions
 - (2) Missionary Education
 - (3) Pastors
 - (4) Northern Baptist Women
 - (5) World Wide Guild
 - (6) Children's World Crusade
 - (7) Baptist History

Evening Session

- 7:30 Song Service and Prayer
- 7:45 Greetings from Fraternal Delegate Southern Baptist Convention
- 8:00 Two Addresses
 - "Christians in a Changing America," by Rev. C. L. Seasholes, Dayton
 - "Christians in a Changing Asia," by Rev. Joseph Taylor, Chengtu, West China

Thursday, June 4

Forenoon Session

- 9:00-9:40 Mission Study Class
- 9:45 Song Service and Prayer
- 10:00 American Baptist Home Mission Society Centennial Announcement

11:00 Convention Business

- Reports of Committees
 - (1) City Missions
 - (2) State Conventions
 - (3) Members of Federal Council of Churches
 - (4) Relations with Other Religious Bodies
 - (5) Conference with General Baptists
 - (6) Revision of By-Laws
- 11:45 Convention Daily Altar: Rev. W. S. Abernethy, Washington, D. C.
- 12:15 Adjournment
- Downtown Noon-hour Evangelistic Service—Preaching by Rev. Frederick E. Taylor, Indianapolis, Ind.

Afternoon Session

- 2:00 Song Service and Prayer
- 2:10 Convention Session
- Reports of
 - 2:10-2:20 Baptist Young People's Union of America
 - 2:20-2:30 Board of Education
 - 2:30-2:40 American Baptist Publication Society
- 2:40 Song Service
- 2:45 Address: "Putting Education into Religion," by Rev. A. J. Harms, Chicago, Ill.
- 3:15 Song Service
- 3:20 Convention Forum—Conducted by Corwin S. Shank, Seattle, Wash. Subject: "Putting Religion into Education." Subject introduced by 25 minute address by Rev. Luther Wesley Smith, followed by 30 minutes discussion from the floor, each participant limited to three minutes
- 4:20 Adjournment
- 4:30 Functional Conferences
 - (1) Home Missions
 - (2) Missionary Education
 - (3) Pastors
 - (4) Northern Baptist Women
 - (5) World Wide Guild
 - (6) Children's World Crusade
 - (7) Baptist History
- 5:45 College Reunion Dinners

Evening Session

- 6:45-7:15 Stereopticon Lecture by Rev. Harry S. Myers, New York City
- 7:45 Greetings from Fraternal Delegates of the Canadian Baptist Conventions
- 8:00 Two Addresses:
 - "Christians in a Changing Intellectual World," by Rev. George F. Finnie, Camden, N. J.
 - "Christians in a Changing Economic World," by Rev. Justin W. Nixon, Rochester, N. Y.

Friday, June 5

Forenoon Session

- 9:00-9:40 Mission Study Class
- 9:45 Song Service and Prayer
- 10:00 Address: "Private Property in a Changing World," by Theodore Sorg, Newark, N. J.
- 10:30 Convention Business
- Financial Review of the Year
- Discussion of Report of Finance Committee
- Consideration of Budget for 1931-1932
- Report of Committee on Methods of Raising Denominational Funds

- Discussion of Report of Board of Missionary Cooperation
- Report of Committee on Nominations
- 11:45 Convention Daily Altar: Rev. W. S. Abernethy, Washington, D. C.
- 12:15 Adjournment
- Downtown Noon-hour Evangelistic Service—Preaching by Rev. C. Oscar Johnson, St. Louis, Mo.

Afternoon Session

- 2:00 Song Service and Prayer
- 2:15 Convention Session
- Reports of
 - 2:15-2:25 American Baptist Home Mission Society
 - 2:25-2:45 Woman's American Baptist Home Mission Society
 - 2:45-2:55 American Baptist Foreign Mission Society
 - 2:55-3:15 Woman's American Baptist Foreign Mission Society
- 3:15 Song Service
- 3:20 Convention Forum—Conducted by Corwin S. Shank, Seattle, Wash. Subject: "Foreign Missions in a Changing World." Subject introduced by 25 minute address by Dr. P. H. J. Lerrigo of New York, followed by 30 minutes discussion from the floor, each participant limited to three minutes
- 4:20 Adjournment
- 4:30 Functional Conferences
 - (1) Foreign Missions
 - (2) Religious Education
 - (3) Northern Baptist Men
 - (4) The Rural Church
 - (5) The City Church
 - (6) Northern Baptist Young People
 - (7) Church Architecture
- 5:45 Seminary Reunion Dinners

Evening Session

- 6:45-7:15 Stereopticon Lecture by Rev. Harry S. Myers, New York City
- 7:30 Song Service and Prayer
- 7:45 Convention Session
- Topic: "Life Dedication in a Changing World" (Presentation of Outgoing Missionaries)
- 7:50-8:05 American Baptist Home Mission Society
- 8:05-8:25 Woman's American Baptist Home Mission Society
- 8:25 Song Service
- 8:30-8:50 Woman's American Baptist Foreign Mission Society
- 8:50-9:15 American Baptist Foreign Mission Society
- 9:30 Closing Dedication Service and Prayer
- 9:30 Adjournment

Saturday, June 6

Forenoon Session

- 8:45-9:25 Mission Study Class
- 9:30 Song Service and Prayer
- 9:45 Ministers and Missionaries Benefit Board
- 10:15 Convention Forum—Conducted by Corwin S. Shank, Seattle, Wash. Subject: "Home Missions in a Changing World." Subject introduced by 25 minute address by Rev. Ivan M. Rose, Philadelphia, Pa., followed by 30 minute discussion from the floor, each participant limited to three minutes
- 11:15 Board of Education
- Address: Rev. F. W. Padelford

11:45 Convention Daily Altar—Rev. W. S. Abernethy, Washington, D. C.

12:15 Adjournment

Downtown Noon-hour Evangelistic Service—Preaching by Rev. J. Whitcomb Brougher, Boston, Mass.

Afternoon Session

- 2:00 Song Service and Prayer
- 2:10 Addresses by two missionaries, one home and one foreign
- 2:40 Address by Miss Gertrude deClerq
- 3:00 Song Service
- 3:05 Address by Miss Minnie V. Sandberg
- 3:25 Convention Business
- Election of Officers and Boards of Managers
- 4:00 Adjournment
- 4:20 Annual Meeting National Council of Northern Baptist Men to be followed by Men's Banquet
- 4:20 Women's Meeting—to be followed by Women's Banquet
- 5:30 Banquet for Young People
- Two 15 minute addresses by Rev. Gordon E. Bigelow, Arlington, Mass.
- Rev. J. W. Brougher, Jr., Glendale, Calif.

Evening Session

- 7:45 Song Service and Prayer
- 8:00 Convention Session
- Topic: "Youth in a Changing World"
- Report of Committee on Young People's Work
- Program by Young People
- 9:15 Pre-Communion devotional service
- Rev. Curtis Lee Laws

Sunday, June 7

- 10:30 Kansas City Church Communion Services (No Convention Service)

Afternoon Session

- 2:00 Song Service and Prayer
- 2:15 Addresses by 8 missionaries, 4 home and 4 foreign (15 minutes each)
- 4:30 Adjournment

Evening Session

- 7:45 Song Service and Prayer
- 8:15 Convention Sermon—Rev. D. J. Evans, Rochester, N. Y.

Monday, June 8

Forenoon Session

- 9:00-9:40 Mission Study Class
- 9:45 Song Service and Prayer
- 10:00 Convention Business
- Reports of Committees
 - (1) Place of Next Meeting
 - (2) Homes and Hospitals
 - (3) International Justice and Good Will
 - (4) Resolutions
- 10:45 Ministers and Missionaries Benefit Board
- 11:15 Address: "Race Relations in a Changing World," by Professor Edward Alfred Steiner, Grinnell, Iowa
- 11:45 Convention Daily Altar—Rev. W. S. Abernethy, Washington, D. C.
- 12:15 Adjournment
- Downtown Noon-hour Evangelistic Service, Preaching by Rev. Harold C. Phillips, Cleveland, Ohio

Afternoon Session

- 2:00 Song Service and Prayer
- 2:10 Adoption of Report of Committee on Resolutions
- 2:40 Report of Committee on Prohibition and Law Enforcement
- 2:45 Address: "Prohibition and Law Enforcement," by Grant M. Hudson
- 3:20 Convention Forum—Conducted by Corwin S. Shank, Seattle, Wash. Subject: "The American Home." Subject introduced by 25 minute address by Rev. E. T. Dahlberg,

Buffalo, N. Y., followed by 30 minute discussion from the floor, each participant limited to three minutes

4:20 Adjournment

4:30 Functional Conferences

- (1) Foreign Missions
- (2) Religious Education
- (3) Northern Baptist Men
- (4) The Rural Church
- (5) The City Church
- (6) Northern Baptist Young People
- (7) Church Architecture

Evening Session

- 6:45-7:15 Stereopticon Lecture by Rev. Harry S. Myers, New York
- 7:30 Song Service and Prayer
- 8:00 Two Addresses:
 - "Christians in a Changing International World," by Rev. J. H. Rushbrooke, London, England
 - "Taking our Changeless Christ into our Changing World," by Rev. J. H. Franklin, New York City
- 9:30 Convention Adjournment

Note: Owing to the limited seating capacity of the auditorium and the anticipated attendance by residents of Kansas City, admission to the Monday evening session will be by ticket only. Convention delegates will be asked at the time of registration whether they plan to attend this session so that tickets may be allotted only to those who signify their intention of being present.

Program Committee:

- Rev. Clarence W. Kemper, Chairman
- Rev. J. W. Brougher, Jr.
- Mrs. J. F. Browning
- Rev. H. C. Burr
- R. B. Elrod
- Rev. A. Ray Petty
- Miss Nellie G. Prescott
- Pres. George W. Taft
- William B. Lippard, Secretary

Program approved by the Executive Committee of the Convention at its meeting in Chicago, March 18, 1931.

Reduced Fares to the Northern Baptist Convention

The Northern Baptist Convention will this year convene in Kansas City, Missouri, June 3-8 inclusive, with pre-Convention meetings of the Woman's Home and Foreign Mission Societies beginning May 29.

For this Convention the several Passenger Associations have authorized round-trip rates of 1½ the regular one-way fare with a minimum of \$1.00, available to those attending the Convention and dependent members of their families upon presentation of authorized identification certificates. One certificate will be sufficient for each family. The name of each person for whom ticket is desired should be written on the certificate before presenting it to the ticket agent.

These certificates may be obtained from your State Secretary or from the undersigned.

The return portion of the railroad ticket must be presented to the ticket agent in Kansas City to be validated and stamped before boarding the train to return. Tickets will be good via the same routes in both directions except that those from stations in Arizona, British Columbia, California, Nevada, Northern Idaho, Oregon, and Washington will be good to return over any direct route.

Tickets will be on sale May 27 in the States near Kansas City and on dates preceding in States farther away. The earliest

date of sale is May 21 from Oregon (via California). The return limit is June 13 except that in Western States the return is extended to June 17. Those who desire to remain longer may secure round-trip tickets at the rate of 1 3/5 the regular one-way fare with a return limit of 30 days from date of sale—good for return over a different route if desired.

Those intending to use these rates should confirm their understanding through their ticket agent in advance of sale dates.

C. J. MILLIS,
Traffic Manager N. B. C., 2326 S.
Michigan Ave., Chicago, Illinois

Foreign Mission Record

ARRIVED

Miss Edith Wilcox, of Himeji, Japan, in San Francisco, November 12, 1930.

Rev. D. C. Graham, of Suifu, West China, in Seattle, January 23.

Dr. and Mrs. G. W. Tuttle and Rev. C. E. Smith, of Belgian Congo, in New York, March 10.

APPOINTED

Rev. Alfred C. Davis and Miss Lola M. Anderson, fiancée of Mr. Davis, at the March meeting of the General Society, in New York City.

Dr. Marion Criswell, Miss Elsie Larson, Miss Barbara Hamlin and Dr. Marion Stephens, at the March meeting of the Woman's Society, in New York City.

BORN

To Mr. and Mrs. F. G. Dickason, of Rangoon, Burma, a daughter, February 17.

To Rev. and Mrs. P. J. Braisted, Rangoon, Burma, a son, February 28.

To Rev. and Mrs. M. O. Brininstool, Chengtu, West China, a son, February 28.

To Rev. and Mrs. C. C. Roadarmel, Khargpur, Bengal-Orissa, a daughter, March 1.

DIED

Rev. L. W. Cronkhite, retired missionary to Burma, at Greenwich, N. Y., Feb. 28.

Saturday Night on Mong Mong Trail

Here is a refreshing travel item from Raymond B. Buker, way up in the Southern Shan States of Burma. One can imagine the luxury of that "shower."

It is December; the rainy season is over; traveling is easier on mountain trails. The pony caravans are trekking to and fro from China and Burma trading posts. On my last trip to Mong Mong we started out with nine ponies from the Mission and arrived without mishap. Three days out from Lashio we camped for our Sunday rest at some hot springs. It was Saturday night. Although the accommodations were a bit different, that Saturday night bath was more luxurious than any ever had in any hotel in America! The pool was up to my shoulders in depth and the shower came from the solid rock above. How we reveled in it, after that long dusty ride.

The Board of Missionary Cooperation

Honor Roll of Churches at Kansas City

Churches collecting one-twelfth of their missionary quotas in May, for the year 1931-32, will again be honored at the Northern Baptist Convention in Kansas City. Their names will be posted for inspection on the Convention Honor Roll, which has been a focal point of interest to Baptists since its inauguration at the Chicago Convention of 1927.

The Northern Baptist Convention will meet this year in Kansas City, June 3-8, in the Ararat Temple. The names of the reporting churches will be posted in a conspicuous place as fast as the reports are received. In addition the Honor Roll is shown on the stereopticon screen in at least one session of the convention.

Cards of which reports may be made out will be provided. They should be addressed to Dr. W. H. Bowler, executive secretary, at Hotel Muehlebach, Kansas City, Mo. As Kansas City is a central point, ordinary postage will carry the reports and insure delivery in ample time so far as the churches in a good many states are concerned, but on both seaboard, and in every case where location or hour of mailing creates a doubt, air mail should be used.

As the last Sunday in May this year is the 31st of the month, and the Convention opens on Wednesday following, it will be necessary for churches that qualify to mail their reports without fail on Monday, June 1st. To gain a place on the stereopticon list early reports are absolutely necessary, because slides for use in the stereopticon have to be made and the names arranged in state groups for expeditious handling by the operator.

This is, in fact, one of the "rush" tasks of the Convention. The delegates see none of the work of preparation and to them it seems a simple matter to project the names of hundreds of churches on the screen, but brisk work that the delegates do not see is necessary before the Honor Roll can be made ready for display in this manner. As the cards come in the names of reporting churches are typed on a special kind of paper that gives the effect of a transparency. About twelve churches are

listed for each slide and each slide has to be properly mounted for use in the stereopticon. When you have from 1500 to 2000 churches to list in this way and the time is short, it means "stepping lively."

Ever since there has been a Convention Honor Roll, its exhibition in the hall of the delegates has been in charge of Harry S. Myers, secretary of the Northern Baptist Stereopticon Department. He is an expert on all that pertain to projection by means of optical instruments, and a little thing like this Honor Roll doesn't bother him—providing the report cards all come in early. To be sure of a place on Harry Myers' silver screen you really must mail the report of your church on the first day of June.

The Convention Exhibit is also in charge of Dr. Myers, and he is the man to see about space and other details.

Suggests Monthly Quotas Something to Think Over

Yes, the Quota Committee had a meeting last month and made a number of suggestions, writes Dr. LeGrand in the *Wisconsin Baptist*.



HARRY S. MYERS

WHO LISTS HONOR CHURCHES ON THE STEREOPTICON SCREEN AND HAS CHARGE OF THE CONVENTION EXHIBIT

First, the committee suggested a change in the adoption of church quotas. It was felt wise that quotas be suggested by the month rather than by the year. We notice that churches are responding to this suggestion, and, as a result, we believe that churches will raise the money more regularly and more easily than heretofore. Furthermore, we believe that they will raise more money than heretofore. As the local church has found that the "weekly payment" system brings the larger results, so we believe that a monthly goal will go further than an annual goal.

What will the church now do with this suggested quota?

First, consider it carefully; make an honest study of what the church ought and can do for world-wide evangelism. Having made this study, decide on the highest mark possible. In most cases, we believe that this would be higher than the committee's suggestion. At any rate, set a definite goal, the highest possible, then decide by vote on such goal. Having so decided, notify the Convention Office. Having decided, let every church set that goal for its canvass.

Some folk, yes, churches, say, "We will try to do so and so." Why not say, "We will attain unto such and such a goal"? Supposing we should say, "We will try to raise the pastor's salary," "We will try to pay our janitor," "We will do what we can on the coal bills," etc? What would be the result? We would have no pastor, no janitor, and could not buy coal.

Need we go further? Remember that the Committee does not consider itself infallible, but, with possibly a few exceptions, we believe that every church ought to go as high, or higher, than the goal suggested by your Committee. One thing is certain, namely, that very few churches ought to go backwards. Most churches can take a step forward.

"Why criest thou unto me?" said God to Moses; "Speak to the children of Israel that they go forward." This is not a time for retrenchment, neither a time to stand still. This is a time when the church needs to go forward. The very conditions of our day ought to be

a challenge for the Christian Church. We believe that a real vital part in our Northern Baptist Convention-Wide Community Canvass will mean a forward movement for nearly every Baptist church.

Association Attendance Grows Enthusiastic Reports

An examination of over 100 recent mid-year Associational reports brings out some unusually interesting and encouraging accounts of these meetings.

Four hundred "different people" of the Framingham Association met at Ashland, Massachusetts, for the mid-year meeting. Only 197 attended last year. Dr. Isaac Higginbotham reports an "enthusiastic gathering." A large and enthusiastic group of young people attended the mid-year meeting of North Boston; 280 "different people" were present at this meeting.

Twenty-three churches were represented at the West Associational meeting of New Jersey, with a total attendance of 243. Eleven churches were represented last year. Mr. Mayhew reports "remarkable interest."

"One of the worst rainstorms of the winter, a regular Nor'easter," did not prevent the Boston (South) Association from holding a good meeting with 16 churches represented and 220 people. Eight churches were represented at the meeting of South York Association of Maine, despite a bad snowstorm which piled up ten inches of snow. Total attendance at all meetings—150.

The Nevada-Sierra Convention held a two-day mid-year meeting with 11 churches represented, and a total attendance of 255. A "fine feeling" was reported. The mid-year meeting of the Wayne Association of Michigan was "strong in laymen," with a total attendance of 431. The Northern Association of Indiana is the only one in that state reporting more men than women. Six churches were represented with 33 in attendance.

Forty-three churches of the Philadelphia Association had a total attendance of 504 at their mid-year meeting. The smallest Association of Kansas, Blue Valley, had 5 churches represented at their mid-year meeting, with 54 people.

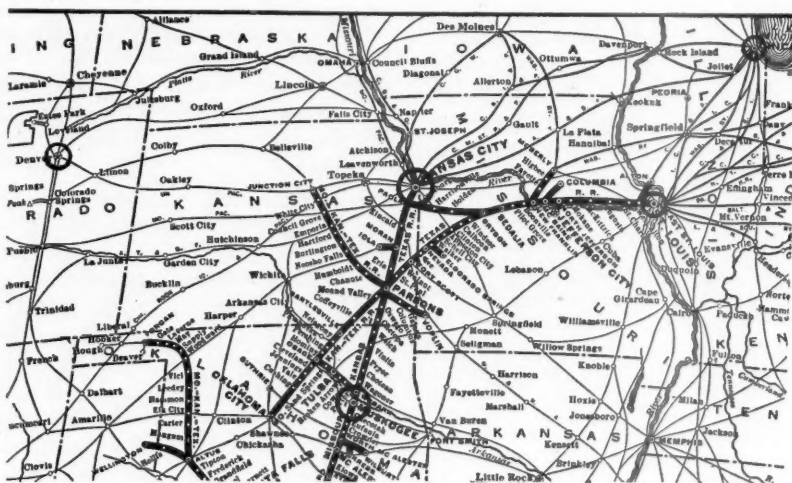
Seven Associations report total attendances of over 400 each, while 13 report total attendances of over 300 each.

☆☆☆

Ohio women were active in promoting the community canvass, with three

women on the state committee—Mrs. H. H. Griffin, Mrs. W. J. Hagerty and Mrs. Lloyd Brown, all of Cleveland. Mrs. Hagerty and Mrs. Griffin arranged a call to prayer which was dis-

tributed to the women of Ohio, and prepared a dramatization called, "Dividing the Baptist Dollar." Women also served on the community committees in that state.



MAP SHOWING LOCATION OF BACONE COLLEGE, FOUR MILES FROM MUSKOGEE

The Fiftieth Anniversary of Bacone College

BY ATALOA

Since the Northern Baptist Convention is meeting so near Bacone this year, we are anticipating a large group of interested visitors for Commencement Week, May 25-June 2. It is a happy circumstance that commencement at Bacone immediately precedes the Convention dates. Plays, pageants and social functions precede the last two days of formal graduation of high school and junior college classes. Elaborate plans are being made for commencement this year, in celebration of the fiftieth anniversary of the founding of Bacone. A pageant depicting "The Trail of Tears" (removal of Five Tribes to Indian Territory, 1832), the founding of Bacone and its contribution to Indian citizenship, will be given June 1. This will bring many old Indians back to their original camp ground. Territorial days will be dramatized when they pitch their tepees on the hilltop. A large assemblage of Bacone alumni is expected for the celebration. A leading feature of the program will be the baccalaureate address by Bacone's eminent alumnus, Hon. Patrick J. Hurley, United States Secretary of War. His home-coming will be heralded by the state as well as by Bacone, for his duties have allowed few return trips since his appointment to the Cabinet.

The "Lodge," designed as a home of the art department, where Indian art

will be preserved and perpetuated, will not be completed by June, as had been hoped. But the names of donors who made possible the realization of this long-cherished dream will be announced in an appropriate program.

Bacone will have a booth in the Convention Exhibit in Kansas City, for the display of Indian art and the portrayal of activities at Bacone. Stella Johnson, a student of Bacone and an artist of rare ability, will demonstrate the almost lost art of Winnebago cross-weaving, beading and basketry.

Muskogee is easily accessible by train, auto or airplane, and has good hotels.

As a special favor to Bacone the M-K-T (Missouri-Kansas-Texas) Railroad has granted a rate of one fare, plus 25c, for the round trip between Kansas City and Muskogee, for use of the delegates attending the Convention who may desire to make a pre-convention trip to attend the Bacone Commencement. The one-way fare from Kansas City to Muskogee is \$9.11, which will make the authorized round trip fare \$9.36. The following shows the train service between Kansas City and Muskogee:

Lv. Kansas City... 4:30 P.M.—10:10 P.M.
Ar. Muskogee... 11:55 P.M.— 5:10 A.M.
Lv. Muskogee... 12:35 A.M.— 6:40 A.M.
Ar. Kansas City... 7:45 A.M.— 1:45 P.M.

The Pullman rates between Kansas City and Muskogee are the same in either direction: Lower \$3.75; upper, \$3.00.

The National Council of Northern Baptist Men

Kansas City—June 3-8

The Northern Baptist Convention meets at Kansas City, Missouri, June 3-8 inclusive. The annual meeting of the National Council of Northern Baptist Men will be held Saturday afternoon, June 6. There will also be special conferences on Men's Work. Full announcement later. *MEN! Plan now to attend.*

News from the Men's Councils

Ohio. The men of the Central Association Churches had a banquet meeting in Twin Falls on January 26, with most of the churches represented. The speakers included, among others, W. A. Buis, state chairman, Boise, Worth D. Wright, Idaho Falls, chairman East Association. Mr. Bert Sweet, men's chairman of Central Association, was in charge of the program. Similar meetings have been planned by men of the East and First Associations. State Chairman Buis reports a men's council at Rupert, organized on February 15, with G. E. Warford as general leader.

Mr. Worth D. Wright is chairman of the state directing committee for the Community Canvass and is doing a very fine piece of work in this connection.

South Dakota. The men of Norbeck sponsored a father and son banquet recently, which was the first event of its kind ever held there. Mr. Roy Loken, general leader of men's work in the Norbeck Church and Rev. W. R. Eddy, pastor, were in charge of the program. President C. R. Stattgast of Sioux Falls College was the guest speaker.

Maine. Representative men from various sections of the state met at Waterville on January 28 for an afternoon conference, with President F. W. Johnson and Mr. W. G. Boyle as speakers. They remained for an evening dinner to hear President Beaven. On February 10 Mr. Boyle held a successful conference with the men of Rumford and Mexico churches at Rumford, which was arranged by Mr. C. A. Mixer. Mr. F. H. Ingraham has recently made several addresses on the men's work.

Massachusetts. Tremont Temple, Boston, Dr. J. Whitcomb Brougher, pastor, is making an adaptation of the seven-fold plan of work for men. Mr. Boyle recently spent several days assisting state chairman Oldroyd in men's

conferences, visiting among other churches the Washington Street Church, Lynn, First Church, Malden, First Church, Worcester, First Church, Lawrence, First Church, Pittsfield, and the First Church, Holyoke.

Ohio. There is much activity among the men in Ohio, particularly in the Marion Association, which is under the direction of Mr. E. O. Uncapher. He reports general leaders of men's work selected in eight of the sixteen churches of that association. A number of task leaders have been named. At an associational meeting recently held at Green Camp 170 men were present. State Chairman Alexander was the speaker and Rev. E. R. Fitch was the conference leader.

East Washington. Pastor Edwin Simpson, First Church, Yakima, reports a men's council, with seven task leaders. The men in the White Temple Church, Walla Walla, have a Bible class of 27. Rev. L. E. Brough recently reported that the men were getting behind an effort to advertise the Sunday evening services and urge the attendance of men. Mrs. Mabel Stevens Burton, pastor at Moscow, Idaho, reports an active men's council there. In January the men sponsored a banquet attended by nearly every man in the church. Professor W. Wayne Smith of the University of Idaho was the guest speaker. In February the men boosted the eighth annual School of Missions in the church. They also made plans for a father and son banquet.

Northern California. Unusually fine programs have been outlined by the state men's council to encourage men to participate in the spring associational meetings and state convention meeting. Fifty men from the Burlingame and Palo Alto churches recently met together for dinner, fellowship and conference. Elmer Roberts, West Bay Council representative, and John Stevens of the San Jose Association, were the conference leaders, and Rev. Paul Offenheiser and state chairman George S. Chessum were the speakers.

Wisconsin. In February Mr. A. F. Williams visited churches at Milwaukee, Elkhorn, Wausau, Barron, Neenah and Appleton. In addition to the men's meetings he assisted Dr. LeGrand in some special evangelistic conferences. State Chairman John N. Cadby reports men interested in the Easter Offering.

Mr. B. E. Reese, Williamsport, has recently held conferences with several men's groups in his association.

Southern California. Special plans are being made for a men's meeting to be held in connection with the state convention at Redlands on May 20. Mr. W. C. Coleman has been invited to be the speaker at this meeting. Mr. W. R. Litzenberg, chairman, recently presented the men's work to the men of the Oceanside Church. He has also held a number of other conferences and is taking an active part in the Community Canvass effort.

Local Church Councils. Local church councils recently reported include the following:

First Church, Nashua, New Hampshire, Elwin March, general leader.
First Church, Valparaiso, Indiana, H. W. Hock, general leader.

First Church, Arizona, Harold Higgins, general leader.

Racine and Antiquity Churches, Racine, Ohio, O. E. Sayre, general leader.

Calvary Church, Albert Lea, Minnesota, C. C. Hansen, general leader.
First Church, Anderson, Indiana, Noland Henderson, general leader.
North Parkersburg Church, Parkersburg, West Virginia, A. D. Givens, general leader.

—From "Enlisted Men."

A Prominent Layman Passes

Frank Collins Emerson, Governor of Wyoming, died at his home in Cheyenne on February 18, at the age of 49, after an illness of only five days.

Nationally known as an able and honest governor, he won a place of real affection in the hearts of the people of his state and had countless friends outside its borders. He was devoted to his family, active in his church and deeply interested in the work of his denomination. An outstanding Christian, he found no duty too humble to perform in the service of his Master. His personality as well as his possessions were placed in the balance on the side of religion.

He was a member of the First Baptist Church of Cheyenne and Chairman of its Board of Trustees. He was also a member of the Executive Committee of the National Council of Northern Baptist Men and keenly interested in

its program. His was a great life. In countless ways we shall miss him. As a tribute to his memory it is ours to accept the challenge that comes to us in the motto that was his—"Carry On."

A New Colorado Leader

Dr. Harvey S. Rusk of Pueblo, a man of prominence in the medical profession, is the new State Chairman of men's work for Colorado. He succeeds Judge F. W. Freeman, who has been acting chairman. Dr. Rusk has long been interested in men's work in his own church. We was instrumental in organizing a men's council there and was enlisted as the general leader. His ability as a leader, his wide acquaintance in the state, and his genuine interest in men qualify him in an unusual way for the larger work which he has undertaken. The Baptist men of Colorado are to be congratulated. Judge Freeman who, as acting chairman, has given so generously of his time and energy in getting the men's program before the churches of Colorado, will continue as a member of the Executive Committee of the National Council and in that capacity will give valued assistance to Dr. Rusk.

* * * * *

A Notable Record of Service

On February 23, 1931, occurred the death of Mr. John F. Barnes who for 39 years, or from 1876 to 1915, served faithfully in the Treasury Department of the American Baptist Foreign Mission Society. Mr. Barnes entered the service of the Missionary Union, as it was then known, as a bookkeeper in the year 1876. Freeman A. Smith was then Treasurer of the Union and with him was associated E. P. Coleman, who succeeded Mr. Smith as treasurer in 1882. Rev. J. N. Murdoch, D.D., was the sole Corresponding Secretary of the Union at that time and the President was Rev. Bonnas Sears. From 1882 to 1903 Mr. Coleman with Mr. Barnes' assistance conducted the work and correspondence of the Treasury Department. After Mr. Coleman's retirement in 1903 Mr. Barnes continued to serve under Treasurers Charles W. Perkins and Ernest S. Butler. In 1910 he was made Vice Treasurer and in 1915 he retired from active service. Mr. Barnes thus served under four successive Treasurers of the Society. During this period the annual receipts for missionary work handled by the Treasury Department increased from \$250,000 a year in 1876 to con-

siderably over \$1,000,000 in 1915. The permanent funds of the Society during the same period increased from less than \$80,000 to approximately \$1,000,000. Mr. Barnes' service in the Treas-

ury Department was characterized by scrupulous fidelity to the responsibility placed upon him and by uniform courtesy to missionaries and others with whom his work brought him in contact.



A Thrilling Tale of Modern China

Gods of Wealth and War, a Tale of Modern China, by James Livingstone Stewart, is not only a story of real thrills, but gives a most moving picture of the life lived by millions of the Chinese people, and of experiences through which China is struggling. The author knows the land and the heart-rending conditions through which its people have been and are passing on their way to a new life and liberty. His opening description of the plague of the locusts is a remarkable piece of realism that lingers in the memory though one would wish to forget it. The reader is made to see the great western province of the Four Streams, Szechwan, in which we have a missionary interest through the West China University at Chengtu, Dr. Joe Taylor and others. The author has a remarkable power of graphic narration. The reader is made to realize poignantly what a drought means, what starvation by the millions is like to those helplessly enmeshed in it. And we see the desolation and terror resulting from the gods of war, the rule of revolutionary despots inspired by Russia. What the non-Christian religions have done for China is made clear in this pitiless narrative. What revolution and banditry have wrought is shown only too movingly. We become deeply interested in Dan, the hero, the chief character in an astounding volume of fiction founded on reality. The author has chapters that are gruesome and the tale is long, but touches the issues of the present and discloses the curse which Communism has brought upon China, and also shows the part which Christian missions is playing. The romance has a happy ending after many hairbreadth escapes. The outstanding effect of the story is to create sympathy for China, and to impress profoundly the need of the work which Christian missions alone can do. (The Revell Co.; \$2.50.)

War Seen in True Light

The Red Harvest, the Poet's Cry for Peace, assembled and edited by Vincent Godfrey Burns, is in many respects a terrible book. In it the poets, largely actual participants in the war scenes, set forth war in all its terrors and horrors. We know of nothing that would incite one to hate war and strive for the securing of world peace more keenly than to glance through—one could hardly endure to read through—the poems in this volume. All aspects are presented in these 433 pages, and there is much in them that is beautiful and fine, but the total effect is like the passing of a great wave of desolation. Mr. Burns has done a thorough piece of work, and issued a powerful propaganda in favor of peace. (Macmillan Co.; \$3.75.)

The Church Fathers

Studies in Tertullian and Augustine, by Benjamin Breckenridge Warfield. This is the fourth volume of the series which contains the numerous articles and papers on theological subjects contributed to encyclopedias, reviews and other periodicals by Prof. Warfield, who was long a leading theologian of Princeton Seminary. These articles on Tertullian and Augustine are of historical interest and value. They set forth with admirable compactness and clearness the character and views of these two preeminent leaders among the Church Fathers. The studies of Tertullian involve the beginnings of the doctrine of the Trinity. The brilliant sketch of Augustine's life is followed by analysis of his doctrine of knowledge and authority, his "Confessions," and his relation to the Pelagian controversy. These are royal octavo volumes, whose typography is a credit to the Oxford Press, the publishers, at 114 Fifth Avenue, New York. Price \$3.

News from the Mission Fields

An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources



BRIDAL PARTY AND INVITED GUESTS AT THE MARRIAGE OF MR. ERNEST SHINOZAKI AND MISS KOBAYASHI, DECEMBER 15, 1930

"The Biggest Thing in Kansas City"

"It's the biggest thing in Kansas City." This remark concerning the Bethel Neighborhood Center came from a visitor who is interested in many worth while things in that city. Miss Ottillie Pechous, headworker at the Center, adds: "Our hearts have been gladdened again and again as we have realized what a big place Bethel Neighborhood Center fills in the lives of so many to whom it ministers. One of the best things that we have accomplished recently has been the organization of a Mothers' Club in connection with our week-day church school. Never before have the mothers as a group evidenced so much interest and enthusiasm. They are anxious to do whatever they can to help us. One morning a group came and varnished all the tables and chairs in a

large club room which serves as a meeting place for the primary department on Sunday and for the second grade of church school on Wednesday. These are two of our largest groups. The mothers spent the best part of a day decorating the building for Christmas. They did it beautifully. Some helped in making the costumes that were needed for the Christmas programs. With money which they earned this same group provided new shoes, hose and warm underwear for about fifteen children and were responsible for forty-one Christmas dinners. The mother who served as chairman of the committee which did the purchasing said, "It was the loveliest Christmas I ever had."

We are proud of our older girls who are conducting clubs for us this year. Four girls are responsible for the Doll Club and four others are responsible

for the Busy Beavers. We had thought that with their school work and home duties some of the girls might feel that they wanted to turn their group over to someone else after the first of the year, but not so. Every girl is so interested in her own particular group that she does not want to give it up.

A Christian Wedding in Japan

The photograph shown above was taken at the wedding of Mr. Ernest Shinozaki and Miss Kobayashi in Tokyo, December 15, 1930. Mr. Shinozaki studied in America from 1927 to 1930 at University of Pennsylvania, at Crozer Theological Seminary and took summer courses at Chicago. He returned last fall to be associated with Dr. Benninghoff at Waseda, but was loaned to the Laymen's Fact-Finding Commission un-

til March. The bride is a member of a very widely known family in Japan, all of whose members are active Christians. Another daughter is married to Pastor K. Fujii, who also studied in America at Ottawa University and Crozer Seminary.

Ministering to Soul and Body at the Hospital Latino-Americano

A devoted Mexican mother visited the Hospital Latino-Americano at Pueblo, Mexico, daily to bring one peso, and to see her daughter, who underwent an operation. Her regular wages are three pesos a week, but she gets out and hunts extra odd jobs after her regular work hours, and manages to bring her one peso each day. She is a veritable ray of sunshine, and doctors and nurses are praying much to win her and her daughter to Christ. Three of the Baptist students are taking much interest in personal work, and are often seen, New Testament in hand, in the wards talking to the patients. The little stack of New Testaments and tracts has to be replenished often. The other morning one of the patients asked for the "Señorita with the Bible." Thus the Word is being lovingly, prayerfully given by the missionaries who seek not only to heal the sick body, but to bring comfort to the distressed soul.

The "Upper Room"

On November 16 Colporter-Missionary C. F. Brown was at a small settlement in North Dakota. In the evening he held a service over a store in the home of a Baptist, and there observed the communion. It was a real "upper room" experience. Eight partook of the Lord's Supper, four for the first time. Even the deacon, who is nearly sixty-five years of age, has never had that privilege before. After the supper all knelt while each prayed voluntarily. The colporter writes that it was a blessed experience.

A Three-Mile Walk in Banza Manteke, Africa

A Sunday afternoon experience is described realistically by Vendla I. Anderson, of Banza Manteke, who went out in September, 1929, appointed by the Woman's Foreign Mission Society:

A three-mile walk, one Sunday afternoon, took Mr. and Mrs. Geil and myself to Bete, a little native village of the Banza Manteke District. As we entered the cleanly town with its one

street and two orderly rows of bamboo and board houses, a large group of children ran to welcome us. Some were dressed in blouse and loin cloth, others had only a cloth or nothing at all. After their cheerful "Kiambote," they followed us faithfully throughout the village. This was Sunday afternoon, the weekly time for the women to dress their hair. Here and there, in groups, they sat busily combing each other's hair. They parted it carefully into many small strands, twisting tightly around each a black cord. Then they tied all the threadlike braids together, allowing them to dip slightly over each ear. Such a torture, I thought. Luckily it comes only once a week.

But here was Petelo, the teacher, glad to see us. He immediately made himself our guide. First, he showed the little schoolhouse, which was also the church. It was very clean, with board plank pews, neatly arranged. There was a small table in the front of the

A Unique Baptism

BY JOHN NOVOTNY

During my Christian ministry for more than two decades I have had the privilege of baptizing several hundred candidates. I have had many varied experiences but never one quite as unique as on the occasion of the last baptism which I had the honor to perform. It was in the First Czechoslovak Baptist Church in Yonkers. When I stood in the baptismal waters with the candidate and was just about to baptize her, her Roman Catholic husband, who comes to our services but is not a member, left his seat in the first pew and came to the platform with his two little children. As I waited, the little children said their wishes for their mother which the husband taught them and presented her with two bouquets of flowers. And then the husband, with tears in his eyes and touched to the utmost, said this: "My dear wife, God bless you on this very important step of your life." And then put in the arms of his wife a huge bouquet of white roses. This was all his original idea, and it moved the whole congregation to tears. And now everybody asks, "When are you going to have such a baptism again? We should like to be baptized this way too."

room, also two blackboards. On one blackboard were simple arithmetic problems—addition and subtraction, on the other names of natives and the money contributions of each to the church work. We felt we should have liked to stay awhile, but we must see Josefi Mboko, the leper, one of the native Christians. I wish you could see his home. I had never expected to find a native living in such pleasant surroundings. Every room in the small bamboo hut was spotlessly clean and well lighted. On the walls of the living-room and dining-room combined were pictures and newspaper articles, religious and current events, also a few "funny" papers. There was a table, already set with clean enamel plates, forks and knives. Through the door leading into the small bedroom we could see Josefi in his bed, covered with a white spread. Cleanliness and order reigned throughout. Josefi, himself, was quite ill at the time, but his sisters cared for him and his house. From the Christian whites and blacks he had acquired healthful habits and, most important of all, a knowledge of Jesus Christ. Pathetic, indeed, that he should be a leper! So had his mother been before him. But wonderful it was to find him, though so ill, not bitter but hopeful and interested in everything about him!

Next, we visited the chief, not a Christian, who was also in very poor health. But, what a contrast! In a gloomy corner of the bamboo hut sat an old, wrinkled native, wrapped in a dark blanket. At his feet was his wife. In front of us on a bench were several men who, according to native custom, had come to see the dying relative. To the left, on a native mat, we saw their wives, holding the babies. The room was dark and bare, so different from the house of Josefi. Tata Geil spoke to the chief in Kikongo, then offered a prayer. We shook hands and wished him "Mavimpi," or good health. Behind, in the doorway, were our devoted followers—the village children, eagerly watching and listening.

We saw the tailor with his new Singer hand-machine. And near by was a house of real boards, patterned after a white man's home, with windows and floors. Next, another dark hut with no windows. Within on the ground sat an elderly woman eating an orange. Her hands were sticky with juice and dirt, but she made no attempt to wash them. We walked to the street. Coming towards us on a bicycle was a native dressed in a white shirt, clean suit and helmet. But for his black skin, we might have thought him a white man out for an afternoon ride.

Such were the contrasting sights in Bete on a Sunday afternoon, but the one that stayed the longest in my mind that day was Josefi, the leper.

A Personal Testimony to a Rare Experience

Miss Dora Zimmerman of Ningpo, East China, sends a report of the China Baptist Council in Swatow. This had already been reported by Dr. Lerrigo. We quote a paragraph from her letter relating to the devotional service led by Pastor Liao of the Hakka field, the "high water mark of the meeting." He spoke in Mandarin on Paul's two questions, "Who art thou, Lord?" and "Lord, what wilt thou have me to do?" He gave the following personal testimony:

He said the trouble with many workers was that they did not really have any deep conviction who Jesus was. He confessed that he had finished his seminary course before he really knew his Lord. But just before he was leaving for home President White talked with him and prayed with him and that day he saw his Lord. Since then nothing had been too hard for him to do for such a Lord. We who knew a little of the persecutions he had been called upon to suffer during his fourteen years in the Hakka field felt chastened and uplifted by his whole-souled dedication and cheerful obedience, and prayed that our eyes might also be more open to see Him, and our hearts more obedient to do whatever tasks He sets.

From the Japanese Home Missionary at Seattle, Washington

At the beginning of another year of service as a missionary in Seattle, Washington, Rev. F. Okasaki writes:

This is the thirty-ninth year since the Lord led me to start our mission in this city, and the thirty-second year since our church was organized and I was appointed as a missionary by the State Convention with The American Baptist Home Mission Society. Since last November we have held special evangelistic campaigns with Brother Y. Akiyama and his brother, Mr. H. Tatsuji, at our church. Union meetings with other churches were held here also. Our church members received new strength as a result, and we had many conversions, not only in our church but in others. I have had the privilege to baptize fifteen since November. We are thankful to the Lord and happy.

It may interest you to know that Mr. Y. Akiyama was one of our first converts when I started the work here thirty-nine years ago. He has been doing interdenominational evangelistic work in Japan for thirty-six years, and this is his first visit from Japan since he left us. His younger brother, Mr. H. Tatsuji, is also a very earnest and

sane preacher. The two brothers are now holding a series of evangelistic meetings in Vancouver, through the invitation of different churches there, and upon their return here in a few weeks we expect to hold many meetings before they leave for the south.

Foundations for Progress—The Congo Conference

Rev. John E. Geil of the new Banza Manteke, Belgian Congo, gives the following history of the Congo Conference. It is full of interest:

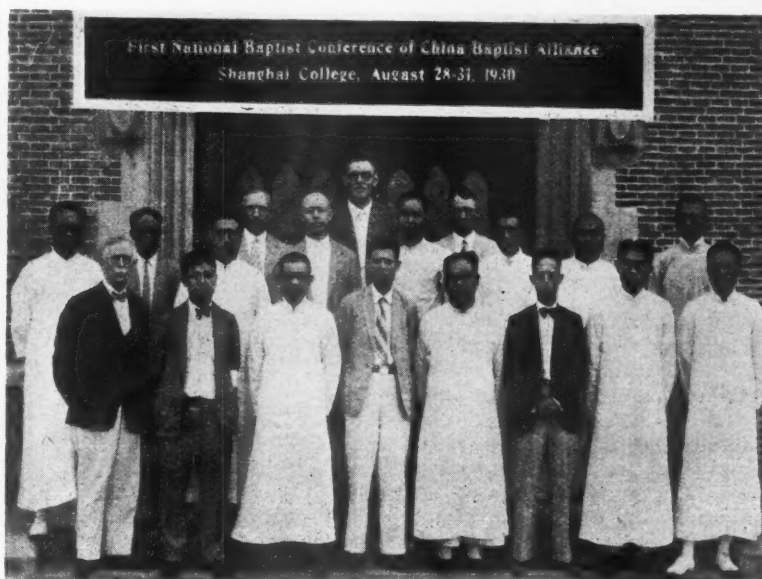
It is to be expected and taken for granted that in a country which is changing constantly and at a tremendous rate there will be changes in mission work. For a number of years the Congo mission functioned as a number of separate and isolated stations. To meet the need for a connecting and unifying agency the Congo Conference came into existence in 1894 and met annually. At the beginning women were regarded as wives of missionaries and not missionaries. They were allowed to accompany their husbands to the conferences and were expected to be present in the devotional meetings but not in meetings where important business was under consideration. They were expected to give careful attention to the catering and to see that "tea" and good "eats" were properly served at the proper times and in sufficient quantities. Even in this capacity they may have done much to promote good feeling and behavior in the conferences.

How things have changed! Now women, not only married women, but single women, are full-fledged missionaries with all the rights and privileges

pertaining thereto, even to the extent of speaking freely in meetings and of participating fully in all important deliberations! The vice-chairman of the Congo Conference, duly elected, is a woman. The Conference now has a Woman's Committee which is not altogether an advisory committee. A woman, and a single woman at that, will soon be treasurer of the Mission and will receive and consider requests from men, as well as women, for a little spending money.

The 1930 conference was the first to be held under the biennial plan. Hitherto conferences have been held annually but always under great difficulties. Only the uninitiated might ever suspect Congo missionaries of having vacation while attending annual conferences. It is a time of arduous toil and concentrated effort under conditions which are not always favorable or comfortable. The stations are widely separated; travel is difficult and always more or less dangerous and there is always an accumulation of important business which has to be taken care of in a limited time which invariably seems to be too short. Missionaries who attend conferences must make provision for their work during their absence and this requires forethought and afterthought and special effort before and after.

The expense of attending and holding conferences is no small item and is a matter of no small concern for both missionaries and societies. While we do not travel in Pullman cars or put up in expensive hotels yet we have some necessary expense just the same. Because of the difficulties and expense of travel and the time which is required from the stations and work (Congo



DELEGATES TO THE FIRST MEETING OF THE CHINA BAPTIST ALLIANCE, REPORTED IN JANUARY ISSUE

missionaries do not take vacations) the Jubilee Conference decided that conferences should be held biennially instead of annually as formerly, and that committees should serve in the interim. Even then the problems are not solved, and will not and cannot be solved, until we have faster, easier, cheaper and safer means of travel.

Travel to conferences was made by foot, hammock, push-push, rowboat, canoes, motor boats and trucks, trains and river steamers. Some slept by the way-side under the open sky, in tents, native huts, mud-houses, annexes to trading stations, in hostels, on deck river steamers or in river steamer cabins. Those on the remotest stations had to "stand up" as the natives say, about the middle of June in order to reach Vanga in time for the conference in July. Thirty-five of the forty-eight missionaries on the field were present. This made an unusually large attendance. We were pleased to have with us Dr. Frances Harper, not a member of our Mission, but one who for some years has been doing a good medical work in Tshumbiri field and at her own expense.

Mexican Baptist Work in Fresno, California

Miss Ruth Curtis, who served as a nurse in the hospital at Managua, Nicaragua, was forced to return to the States on account of ill health. In October, 1930, she was appointed as missionary nurse in Fresno, California.

She writes as follows concerning her new field:

We had a beautiful Thanksgiving service at our Mexican Baptist Church here in Fresno. Our fine Mexican pastor has many good ideas and I thought the plan of having baptism on Thanksgiving was very appropriate. There were twelve candidates and they were all there; husband and wife, son, husband and wife and two sons, young man, a girl, and three other children. Many of their friends who were not Christians came to see them baptized and they heard a stirring message from the pastor concerning salvation. The whole meeting was an inspiration.

Our efforts thus far have been centered in starting a clinic. We have a fine spirited doctor to help once a week in a general clinic. This is just a beginning, for we hope to have a baby clinic and a dental clinic, but it may be some time before we are able to carry on all three. There is such a need for this work and we hope to get the gospel message into many homes that we could not reach in any other way.

I have been so happy in my calling and in my church work. I have a class of girls in Sunday school that I enjoy

very much, also the work with the B. Y. P. U. and the women's society. I have started a cradle roll and have twelve babies thus far, and in my calling I know I will find many more. We have a wonderful building, so well planned and equipped for church, Sunday school and Christian Center work, and there are a large number of Mexicans here in Fresno as well as the surrounding country, so there is a great opportunity for service. Pray that God may lead us in all our plans and work.

A Missionary School in Active Operation

Students and faculty of the University of Redlands have completed the subscription of \$1800 to the Redlands-in-Burma fund, which supports two graduates of the University at Judson College, Rangoon. Two alumni, Mr. and Mrs. J. Russell Andrus, were prominent in campus affairs as students, and after graduate work were commissioned by the Foreign Mission Board to service at Judson College. For four years the student body and faculty have contributed their total salary expense. Mr. Andrus holds the chair of economics and coaches the debating team. Mrs. Andrus is active in the work of the church Sunday school in connection with the college, and also directs the choir and has charge of various other musical activities.

The University has another representative at Judson College in Dwight Smith, professor of physics. Further interest centers in the College since

Prof. W. H. Roberts of the University department of psychology, formerly taught at Judson College. Paul Gleason, alumnus, also served at Judson College as a physics professor, but with his wife was so badly hurt in an attack by natives that they have been unable to return to that field. After studying for his Ph.D. at Harvard Mr. Gleason became professor of physics at Colgate University.

Missionary activity of more than twenty alumni extends the influence of the Christian University into many foreign countries. Fred Ford, for two years national representative on the field council of the Y. M. C. A., is now serving in the Philippines. The Misses Skevington, who were forced to leave the interior of West China, have since rendered admirable service in Japan. Among others, Miss Viola Hill is in China, and Mr. and Mrs. Elmer Hall are in Africa. Mr. and Mrs. Merrill Brinninstool went to India, while Berlin Stokely has ministered to the American Indians in the Southwest.

An earnest group of students at the University is studying for full-time missionary service following graduation. The Student Volunteer Band meets weekly for addresses by returned missionaries, students of world problems, or for devotional meetings and informal discussions of race relations. A retreat to which all members of the student body are invited is a yearly opportunity for the group to present the missionary program to the student body.



THE PICTURESQUE SETTING OF REDLANDS UNIVERSITY, WITH ITS BEAUTIFUL NEW CHAPEL HEADING A BROAD AVENUE

Home Missions in the Cranberry Bogs

AS REPORTED BY DOROTHEA F. RAYMOND



CHILDREN OF THE CRANBERRY BOGS

Did you ever stop to think that the sparkling cranberry jelly which tempts your appetite at chicken and turkey dinners has a human history back of it that is not so tempting? Hundreds of migrant families move from place to place, as men, women and children work in the bogs and sleep in shacks at night with almost none of the comforts or conveniences of life.

The Council of Women for Home Missions, realizing the sad condition of these people and especially of the children, conducts a program of Christian service in many of the migrant camps. Miss Dorothea F. Raymond writes as follows of the work among the cranberry pickers of New Jersey:

Our work at Whitesbog was divided into four parts—nursery, kindergarten, first aid, and night clubs. The first was the nursery, where the babies were cared for with gratifying results. Another and larger group was the kindergarten, with an average daily attendance of 35, 24 of whom stayed for lunch. Those that did not stay were fed by an old grandmother or an elder sister and occasionally by a mother who came home at the noon hour. Here cleanliness was stressed. Each morning after the children had cleaned their teeth, washed their faces and hands, combed their hair and cleaned their fingernails, they were inspected to see how well they had succeeded. The successful results of this daily inspection were placed on a cleanliness chart, where all could watch their progress. They became very persistent in trying to keep up with one another on the chart. At the end of the season the seven children who had the highest score

were given balloons as rewards and had their hair tied with ribbons of which they were very proud. Due to the great number of children with high cleanliness records, it was necessary to give a number of prizes.

We had three "Night Clubs"—the boys' club which met Monday and Thursday evenings; the girls' club which met Tuesday and Friday evenings; and the older boys' and girls' club which met each Wednesday evening. They had been picking cranberries all day and were tired. Concentration on special projects seemed almost impossible. A wholesome recreational program was



NICKY, CHIEF BOUNCER

what they needed most. The older boys organized and named themselves "The Eagles," with 35 members. This was the most difficult group. After a few meetings we could not manage it so as to get anything done in an orderly way. We just put it up to them as to what we could do about it, so they appointed a committee of "Bouncers" to bounce out anybody who misbehaved. This was entirely their own idea, and with Nicky as the "Chief Bouncer" everything went beautifully. When a "Bouncer" called for quiet he got it, and when he told a boy to behave he behaved. Three cheers for student self-government!

Leonard W. Cronkhite, D.D.

Dr. Leonard W. Cronkhite, a retired missionary, died at his home in Greenwich, New York, on February 28. He had been a missionary of the American Baptist Foreign Mission Society in Burma for forty years. Dr. Cronkhite was born at Sandy Hill, N. Y., February 15, 1856. In 1877 he was graduated from Madison (Colgate) University and in 1881 from Hamilton Theological Seminary. Shortly before finishing his theological course he received his appointment for foreign mission service. In July of that year he was married to Miss Carrie Foster and in September, 1881, they sailed for Burma. On arrival there they were designated to the Kachin work in the newly opened station at Bhamo. Two years later they were transferred to the Pwo Karen work at Bassein, where all the rest of their foreign service was spent. The importance of the Pwo Karen work at Bassein, built up by Dr. Cronkhite and his associates through many years, is indicated by the fact that there are sixty-eight churches on the field, all self-supporting and nearly all with their own meeting houses. Aside from the station high schools there are fifty-six other schools, all of which are self-supporting.

While there Dr. Cronkhite did much translation work, especially of hymns. Almost his final work before leaving that field for retirement in 1922 was to send to the press the manuscript of a hymn book, with tunes, the first ever published in the Pwo Karen language.

A fellow-missionary recently wrote of Dr. Cronkhite: "His life was one long expression of Christian love, love that was manifested not only in the kindness of his temper and the beauty of his spirit, but also in long years of persevering effort and selfless devotion to the cause of Christ. If you seek his monument or memorial, go to Bassein and view the Pwo Karen work of today."



HELPING HAND

Don't Forget May 29 to June 1

It has taken sixty years to make those days important, just because they are the days in which the women will celebrate the 60th birthday of the Woman's Foreign Society. The place is Kansas City—almost the very center of the country. There are all sorts of things planned—serious things and amusing things and inspiring things. Put a circle around those dates on your calendar and make your reservations for Kansas City.

What Women Thought About Missions in 1800

The women of Boston recently sent to headquarters a little booklet, yellowed with age, in which was printed the constitution of the Boston Female Society for Missionary Purposes, organized in 1800. Article 2 said that it should "consist of females who shall feel themselves disposed to contribute their mite towards so noble a design as the diffusion of gospel light among the shades of darkness and superstition." The Society was made up of women from the Baptist and Congregational churches of Boston. Much of their time was spent in sewing, for that was one of the purposes of the society. "The destitute and affecting situation of thousands of our fellow creatures calls aloud to charity; and while a needle can be instrumental in spreading the knowledge of a Saviour's name, shall a Christian female forbear to exercise it in the best causes? No: in imitation of those who ministered to the necessities of our divine Lord, we will offer our mite for the relief of His elect body."

Sixteen years later the Boston society sent an address to other mission societies in the country. Here are a few sentences from it: "It affords us much pleasure to hear from time to time of the constitution of Female Societies in various parts of the United States for the purpose of prayer, and of aiding missionary exertions; and the Lord, we trust, has condescended to use those in-

stitutions as a means of extending the triumphs of the Cross. . . . But to females the privilege (of prayer) is peculiarly invaluable. Though destined by the Parent of Nature to fill more retired stations in life than our brethren, we are nevertheless permitted to repair to the throne of grace, and even to unite in a social manner, to plead for the salvation of sinners and the prosperity of Zion."

Mrs. Nathan R. Wood Writes the History of the Past Ten Years

There are few people better qualified than Mrs. Nathan R. Wood to write the history of the Woman's Foreign Society during the past ten years. Mrs. Wood, who has been foreign vice-president during the last decade, knows personally almost all the missionaries of the Society and has been vitally interested in their work. Many of them she has known as students, for she is Dean of Women at Gordon Theological Seminary. *What God Hath Wrought*, the story of the past ten years, is a supplement to Mrs. Henry G. Safford's book, *The Golden Jubilee*, written at



ONE OF MISS RAFF'S PUPILS NAMED HER BABY DAUGHTER "MAMA RAFF" IN HER HONOR

the time of the 50th Anniversary to tell the story of the first fifty years. She has illustrated the booklet with many photographs from missionaries. You will find it as interesting to read as it is informing.

Miss Sandberg Returns Home

Miss Minnie V. Sandberg is now on her way home after almost a year's absence. She has visited a surprisingly large number of mission stations in the Orient, from northern Japan to southern India. Everywhere she has met the problems that come with progressive mission work in changing countries. All year the letters of missionaries have told how much they have enjoyed meeting their Foreign Secretary and showing her their work. Miss Sandberg's first reports of what she has found in the Orient will be given at the Annual Meeting in Kansas City.

Sixtieth Anniversary Literature

If you are wanting Sixtieth Anniversary Literature, write to your literature bureau for the following: "The Story of Six Decades," "Miss Evangel's Family Album," "Sixty Facts," "The Story of Susan Haswell," "Did You Know—," "Side Lights," and "What God Hath Wrought." All of them are free and waiting for you to use them.

A Prayer to the Gods

It is about nine o'clock and all seems quiet, but in a few minutes we hear the low beating of a native drum. It stops for a minute and a woman's voice is heard singing; then the low beating of the drum is heard again. Shall we go and see what it is? We follow the road until we come to an ordinary mud hut. The door is so low that we must stoop to look in. A man and a woman, Y-nadi people, are sitting by a low bonfire. The man beats a drum, talking in a sing-song voice in time to the beat; as he stops the woman sings a refrain, a prayer to the gods. Every once in a while she throws some water over her shoulder. They are telling the gods about a theft that took place a few days ago. Over and over again he repeats the story, probably until the morning hours, when he feels he has had a word from the gods telling who the guilty person is. Then he will go to those who employed him, give them the information, and receive his pay. As we walk back to the compound the drum beat grows less and less prominent, but as we



MISS MINNIE V. SANDBERG WITH MISS ELIZABETH KNABE AND ANOTHER MEMBER OF THE STAFF AT SHANGHAI COLLEGE

lie in bed on the veranda when all is quiet, again comes the faint beating of the drum, the faint sound of the woman's voice calling upon the gods.

The Yanadi people are a group by themselves in South India. They are low caste and are probably descended from some of the first inhabitants of this part of India. They are very superstitious and deal in all kinds of occult doings. They are satisfied with their lot, a happy, carefree people. Very few of them become Christians. Many of them bring us their babies when they can't care for them so that in that way a few are led to Christ. Perhaps some day one of that group will remember his people in the bondage of superstition and ignorance and will go forth to lead them out of the land of slavery.—*Helen Benjamin*, Nellore, South India.

Behind the Scenes in India

I love India; it is so fascinating and bewitching. Ramapatnam is a beautiful place with its gorgeously colored birds, blooming plants, tall, proud palms and spreading banyan trees. But as one gets to know the people better he can see the poverty, superstition and ignorance which are binding them down. Life in the villages is intensely interesting, but oh how lacking in the things which we consider essential to existence. Their houses are one-roomed huts made of clay with palm leaves for roofs. A cock usually keeps sentinel on top. There is no furniture and the whole family usually sleeps on one mat on the ground floor. For dishes there are a few earthen or brass vessels in which the food is cooked. Their food is very meager and even rice to the ordinary Indian is a luxury. Those of us who get provoked because the man in front won't drive

more than fifty miles an hour ought to try driving in India; the only right of way is the way you can go without striking bullocks, pigs, chickens, buffaloes, dogs, sheep, goats and people who are all over the road and have no system of getting to one side of it.—*Florence Rowland*, Ramapatnam, S. India.

The Problem of the Poorly Fed Indian Child

Practical problems of food and living confront our missionaries in India. Miss Jennie P. Reilly of Ramapatnam, South India, a trained nurse, writes:

Today I asked our first year students to write out diets for a group of ten children aged ten to fourteen for one month, varying it so that the proper amount of calories would be present and also making it balanced as regards health. I gave them only \$1.50 for each child for one month. How would we manage, do you think? And that is all we have to feed our growing boys and girls on. One of the things that I have been working and studying for during these last ten years is how our boarding schools can feed properly so that our growing boys and girls may have some degree of health for the coming years, on the amounts of money they seem to have for such purposes. Great strides have been made, but great strides yet need to be taken if we are really to meet this great problem.

Training for Parenthood

There is a group of about twelve to be married in June. I can already boast of five grandchildren. One little one

died, but the others are fine little ones that one may well be proud of when one compares them with the village babies. In one of the boys' classes where we are reading a French hygienic book the section that interested them most was the one on the care of babies. They asked if I couldn't sell them copies of the book so that they would know how to take care of their babies when they had them. I told them there weren't enough books to sell but that they should store the information in their minds until that time. They were afraid they couldn't remember it that long, but they said, "Oh, mama, we see how much healthier the babies are whose parents have been to the school and have learned just a little about taking care of them and we want our babies to be like the white babies." They are beginning to realize that the great number of fatalities among their babies is unnecessary. Mrs. Brown is thinking of giving some demonstration lessons to the girls to be married in June.—*Helen Raff*, Vanga, Belgian Congo.

Annual Meeting Woman's American Baptist Foreign Mission Society

The sixtieth annual meeting of the Woman's American Baptist Foreign Mission Society will be held in the Ararat Temple, Kansas City, Mo., on Friday, June 5, 1931, at 2:55 P. M., and succeeding days, to act on any report that may be presented, to elect officers and to transact any other business that may properly come before the meeting. By order of the Executive Committee,

Mrs. W. C. Coleman,
Recording Secretary.

New York, March 2, 1931



MISS FLORENCE ROWLAND'S CLASS OF GIRLS HAVE FOUND HER SMILE CONTAGIOUS



TIDINGS

Annual Meeting at Kansas City

In connection with the annual meeting of the Society in Kansas City the Board of Managers will have its June meeting at which time representatives of the Board and the various district vice-presidents will be in attendance. For this year a new plan is to be followed and the Board meetings will be held the mornings of June 3, 4, 5 and 6. The Board will convene for breakfast, followed by a business meeting, adjourning in time for the regular sessions of the Convention. This will obviate the necessity of our Board members being in attendance for several days previous to the Convention and will also give the district vice-presidents the opportunity of being present through most of the Convention sessions. This plan has been made in the interest of economy and the saving of the time of officers and other representatives.—*Katherine S. Westfall*, Executive Secretary.

March Board Meeting

On March 3 and 4 seven of the Chicago Board members of the Woman's American Baptist Home Mission Society were guests at the New York headquarters. Wednesday morning the women were shown through the various departments of Baptist work represented at 152 Madison Avenue. At one o'clock 30 members of the Board and officers of the Society enjoyed a delightful luncheon at the Prince George Hotel. Following this the Training School and Christian Americanization Committees presented various items of business. In the evening some of the party visited Riverside Church and International House. On Thursday the regular meetings of the Board and the Missionary and Educational Committees were held. All members present were luncheon guests of Mr. and Mrs. Harvey O. Dobson at the Hotel le Marquis.

Fifty Golden Years

An undercurrent of joy pervades all the life at the Baptist Missionary Training School, because it is fifty years this month since the school came into being at the annual meeting of the



KODIAK BOYS DOING THEIR DAILY "CHORE"

Woman's Baptist Home Mission Society in Indianapolis. To all her friends she most gratefully expresses appreciation for the loving loyalty manifest in interest, prayers and gifts that have made golden her years of service. She invites them all to have a share in her birthday party by presenting programs, recounting the story of her life and her purpose for the years to come. On request she will be glad to send material for use in such gatherings.

The crowning glory of her fifty years would be to have the choicest daughters of the churches entrusted to her care and training, that she may serve the Kingdom further by sending out yet more "workmen that needeth not to be ashamed."—*Mrs. S. C. Jennings*.

"The Conquest"

Mrs. Maude M. Barrett has written a new missionary pageant dealing with the countries of Latin America: Cuba, Puerto Rico, Mexico, El Salvador and Nicaragua. The title, "The Conquest," suggests the theme, which is divided into four parts. The first scene pictures the conquest of Latin America by the Span-

iard. The lines of the reader, the soft music and the background of the monastery garden grip the imagination. Part II presents the call of Christ to the spiritual conquest of these rich lands. Part III gives a demonstration of the various types of Baptist mission work in Latin America, while the last scene shows the Spirit of Love as she gives her blessing upon the work which our missionaries are striving to achieve. The pageant requires about 17 characters and 30 minutes for presentation. It will make a very impressive missionary program for the church or an organization and does not require elaborate equipment. Copies may be secured from any of the Baptist Literature Bureaus at 10c. each.

Flying Kites in Alaska

A recent letter from Miss Adena Sorenson gives a glimpse of her work with the needy children of Alaska.

I am so happy to be a worker at the Kodiak Baptist Orphanage, not because I have an easy task, but because it is such a tremendous one, far beyond human wisdom and understanding, yet possible by the grace of God. This is indeed a needy field. Christ is our only hope for a permanent, lasting work.

Our work is well systematized. At the request of the laundry crew, we go to the laundry every Tuesday at 5 a.m. My crew consists of six boys. Once a month we have a special supper or we go to the kitchen to make candy. At present we are enameling beds. We have purchased kalsomine, paint and brushes and will soon be on the job. Our work is like play, one boy said, which means it has variety, you know. Just now the boys are making and flying kites by the dozen. I must see them all, how high they go, etc. I am thankful that I can look at several at the same time.

We do not forget that our real business is to win our boys and girls for Jesus Christ, to help them make their lives truly worth while; this thought is uppermost in our minds continually.

Missionary-Minded Folk in Cuba

The Woman's Missionary Society of the Baptist Church in Cristo, Cuba, is very active this year. Miss Kathleen Rounds, one of the teachers in Los Colegios Internacionales, sends the following encouraging news:

The monthly meetings held in different homes have been well attended and very helpful, with good programs.

Each year we give \$15.00 for foreign missions, \$15.00 for the American Bible Society, and \$30.00 for our own Cuban Home Mission Society. Don't you think that is good for a society of about twenty-five members? We try to teach the children to be missionary-minded, too. Despite the numerous political disturbances and the acute economic situation here in Cuba, our school continues on its forward march.

Japanese Woman's Home

At a recent Sunday morning service ten new members were baptized in the Japanese Baptist Church of Seattle. Miss May Herd, one of the missionaries, tells the story of some of these conversions:

You would have rejoiced if you could have listened to the confessions of faith last week at prayer meeting. A man and his wife, the parents of some of our kindergarten and Sunday school children from South Park, gave their confession of love and faith in Jesus. Letters were also received from another out-of-town community speaking of their plan to come in Saturday evening

and be ready to give their testimony and receive baptism Sunday morning.

We became acquainted with Mr. F— about a year ago when his little girl came to stay for a while at the Japanese Woman's Home. After she went home to live with her father and brother we visited them many times. Through great adversity the father was led to God and as we called a few days ago about the first thing he said was "I've been reading the Bible and Christian news you gave me and I've decided I want to be a Christian and I want my children to grow up to know Jesus." He was one of the ten baptized last Sunday. Another was a little woman from South Park who has been sick and yearning for true peace, and through prayer and teaching came to make known her desire to be a Christian. She has been a devout Buddhist of the Nichiren sect.

It was about ten years ago that a little woman came to visit her relative here. We longed to have her know Jesus as her personal friend and Saviour, but as far as we could tell there was little or no response. However,

through the years the seed that was planted was nourished, took root and grew so that she with three of her friends in this little village came with the others on Sunday. What a privilege and joy it is to see these changed lives, but our hearts go out to the vast number who still seem far away, not even realizing their need of a Saviour.

Three Little Japanese Maids Greet the New Ship, "Heian Maru"

Three little Japanese maids had the thrill of their lives when they donned their brightest and best kimonos and made their most courteous bows to Captain B. Kaneko of the new motorship, *Heian Maru*. The Japan Society asked for the loan of three little girls in costume from the Japanese Woman's Home to greet the new \$5,000,000 N. Y. K. passenger liner when she arrived in Seattle, February 6, on her maiden voyage from the Orient. One of the Seattle newspapers took their picture while Sachiko Yamamoto, Sumiko Tamura and Kiyoko Tamura bowed their greeting to the captain.



JAPANESE CHILDREN OF SEATTLE GREETING THE CAPTAIN OF "HEIAN MARU"

Around the Conference Table

Early Morning Prayer

"Ye shall have an holy convocation."
(Lev. 23:7.)

In the Old Testament economy there is the repeated injunction on the matter of the holy convocation. Without the gathering together of the people there is danger that the power of the religious motive be lost. This principle is recognized in the New Testament order.

The resemblance between these holy convocations of the Bible and the gathering in Conventions of the Baptist hosts is not a forced imitation. The same necessity operates now as then. The people must come together for the strengthening of their motives and the discovery of right methods of service.

And no less are these modern assemblies to be "holy" convocations, that is, separated times, when the issues of the Kingdom shall be paramount.

As the time approaches for the meeting of the Northern Baptist Convention, the service of prayer on its behalf is suggested.

Those who expect to attend will want to pray that it may be a holy time so that the time and expense of the travel may not be wasted. Those who stay at home will want to reach the same end by way of the throne of grace.

Let us pray, then, for the meeting in Kansas City, that it may be a time of refreshing from the Lord.

Joint Board Meeting

TO BE HELD IN KANSAS CITY AT TIME OF
NORTHERN BAPTIST CONVENTION

The joint Board sessions of the Woman's American Baptist Home and Foreign Mission Societies will be held in Kansas City on the evening of June 1st and morning of June 2nd. At the evening session reports will be received from the C. W. C., W. W. G. and Missionary Education Secretaries and from the Civic and Student Committees. A short discussion period will follow each report. At the close a recognition service will be held for the honor groups in the various Districts.

On Tuesday morning discussion will be held on the following subjects: Best Methods and Plans for the Promotion of College Counselor Work; The Plans

and Program for Business and Professional Women's Groups; State Problems and Plans; District Problems and Plans; New Promotional Plans.

Preparations are being made for a woman's banquet on Saturday, June 6th. A more complete announcement of time and program will be found in the denominational press. The announcement of the board meetings of the Woman's Foreign Society and of the Woman's Home Society will be found on pages 303 and 304 respectively.

In the Interest of Peace

At the Sixth Conference on the Cause and Cure of War, held in Washington in January, one of the main speakers, a Major-General, urged the women to concentrate their efforts on one or two lines of civic matters which would naturally come to their attention, his point being that if we attempted to do too many things we would lose in strength and emphasis. His especial interest is the promotion of the Peace Movement and he felt that the women of the country could well concentrate on the subject of peace and its allied interests. To this end we must create an atmosphere of peace thinking, and in as many contacts as possible influence our friends to think and study along the lines of the Peace Movement.

Program for 1931-1932

FOR USE IN MISSIONARY SOCIETIES

(Suggested by the Woman's American Baptist Home Mission Society and the Woman's American Baptist Foreign Mission Society.)

WORKING WITH THE KING

A certain King, dearly loving his people and wishing them to know and trust him, set up looms throughout his palace and set people to work weaving tapestries on them. He told them they might consult him if they had trouble making the pattern and he would always be willing to help. As the days went on some of the workers noticed the beauty of one young girl's work and heard her singing all day long.

"Why does your web look so perfect?" they asked, "and why do you sing at your work? Do you never make

a mistake?" "Yes, often," she answered; "but I always ask the King to help me. He said we might come to him if the work was hard." "So do we," replied the others; "we ask his help every night and morning." "Oh," said the girl, "I go to him with every tangle!"

Jesus said, "My Father worketh hitherto, and I work." And again, "I must work the works of him that sent me while it is day." Paul said, "We are workers together with God."

Henry Van Dyke gives us these lines:

"This is the Gospel of Labor;
Ring it, ye bells of the kirk!
The Lord of Love came down from above
To live with the men who work."

The thought that Christ has called us to work with Him and that He is ever with us will make the toil all joy. It is this joyful work with the King to which our women are called.

May—At Work with the Girls.

June—At Work with the Children.

July—At Work with Older People.

August—At Work Sharpening Tools.

September—At Work on the Rural Problem.

October—At Work in Our Community.

November—At Work to Make Real the Ideal of the Christian Home.

December—At Work to Bring in the True Spirit of Christmas.

January—At Work Facing the Unfinished Task.

February—At Work in Prayer.

March—At Work in Personal Evangelism.

April—At Work Facing Financial Responsibility.

Note—A leaflet has been prepared in which this program is given in greater detail; suggestions will be found under each topic. Write to your Literature Bureau for "Working with the King."

A Letter to College Counselors

We have thought of you long and often this year and have tried earnestly to plan ways to be of real service to you. As the crowning effort in this direction we have secured Mrs. R. A. Chandler to lead the College Counselor discussion in Kansas City at the joint Board session on June 2nd. Mrs. Chandler has had wide experience in student work, and speaks with authority. She will also be present at an intimate and informal conference where details and methods will be discussed with a generous exchange of ideas. Add to this the splendid fellowship—and how can you stay away?—*The Student Committee.*



FROM THE WORLD FIELDS



"IN THE territory occupied by our Mission there are hundreds of villages utterly untouched," declares Rev. W. S. Osgood of Bengal-Orissa, India. "Why? Because of the pitiful inadequacy of workers in proportion to the work to be done, to meet the needs just crying for our attention. The average missionary is able to no more than touch the fringe of the need in his particular field. Then there are the areas of special need, such as along medical lines, educational, social service and community welfare and the various phases of church work, including the fundamental task of evangelism. It is a bit larger than the average job of an average minister in the States, isn't it? Yet we rejoice to be contributing our bit. We are finding that the seed sown is bearing fruit, some a hundredfold, and others sixty and others thirtyfold."

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FROM WASEDA University, Japan, Dr. H. B. Benninghoff sends word of the interesting developments of a class he is teaching. A large proportion of those enrolled in that particular course are Chinese and Korean students. One of the leaders of the class is a Korean. There are twelve Chinese girls in the group. They are studying "American Institutions," and many international questions arise for discussion. A spirit of splendid cooperation has developed and a special club has been organized at Scott Hall as a result.

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TONDO, Belgian Congo, reports a church membership of 2764. An especially large group, 316, were welcomed this year. There is to be a new boarding school for boys at the station. Land has been cleared and temporary mud dwellings are being erected. Many are eagerly waiting to be enrolled.

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EACH SUNDAY from thirteen to fifteen hundred gather for the services on the hillside mission station, Vanga, Belgian Congo. As the work is comparatively new (20 years ago Dr. and Mrs. Leslie started the work of clearing on the

slope) there are no large out-churches. The work all centers in Vanga where is located a hospital, school, and the church. Work is done in the villages by 267 native teacher-preachers who come to the station each month-end for added instruction and inspiration and to bring in the offerings of the village people. Rev. and Mrs. E. G. Hall are the newly appointed missionaries to this station. They write of the unique and thrilling welcome which was theirs.

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THE LARGEST independent church in the Madira Mission, South India, is at Bezwada. Although many of the Christian people of the surrounding country attend the town church it is not convenient for all. Rev. Frank Kurtz writes of going out to hold an afternoon service at a place three miles from town and was surprised to find a company of 350 awaiting him. About 100 of them reported as members of Baptist churches in other places, though not one was directly connected with the city church. A small bamboo meeting house has been erected there and it is hoped that a church will soon be organized among them.

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JUST TWO months ago the gospel was preached for the first time in the ancestral village of Saya Po Min, 19 miles from Kakokko, Burma. Missionary H. E. Dudley and those who went with him on tour conducted a service with a group of over 300 people. This meeting was followed by an hour's conference with those interested. Many of the people wished to hear more of this strange new teaching.

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IN KIATING, West China, 76 were baptized during the past year. Several of these were students in government schools. It is a decided change to note the difference in the general attitude that has prevailed of late. Missionary J. C. Jensen writes: "Teachers and students in the Government schools are especially and actively friendly and the merchants and common people have

proven themselves very favorably inclined towards us on more than one occasion. The work in the many centers is being carried on as usual."

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THE LOTHAS NAGAS are a division of the great Naga tribe of Assam. Although there is no missionary especially for the Lothas the work among them is not neglected. The number of baptisms for the year is 109. In one village, through which Rev. B. I. Anderson reports that he was not even allowed to pass last year, there are now more than 20 baptized converts. Schoolboys have been helping spread the good news of the Gospel throughout that area. The Central school for Lotha Christians has been maintained during the past year. The annual Association met at Tsori, two miles up into the foothills and about 300 were in attendance.

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LEADERS IN A movement for "Christianizing the Home" held their first conference recently in Huchow, East China. This meeting was held under the auspices of the National Christian Council of China. Huchow was selected that the delegates who desired might have the opportunity to visit the School of Mothercraft (founded by American Baptists), and other phases of work there. Delegates from five provinces were in attendance.

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The evangelistic staff of San José, Philippine Islands, is strengthened by the addition of Rev. and Mrs. Erle F. Rounds, who arrived in the Philippines in October. At present they are learning the dialect but they, like all missionaries, are eager to be out on the field. They write of the evident need for evangelical preaching in the mountains. There are barrios where the gospel has not been preached and where no work is being done. "We have learned about one barrio," Mrs. Rounds writes, "where no one has been and another which claims to have no religion whatsoever. We hope to visit that place right soon!"

Department of Missionary Education

SCHOOLS OF MISSIONS

Racine, Wisconsin

The First Church of Racine has just closed a most successful School of World Fellowship. It was held on six successive Sunday evenings from January 18 to February 22, and was delightful and inspiring as well as instructive. It was under the direction of the church's director of religious education, Miss Elizabeth Cahoon. India was studied in all classes. Dr. George Colman, who had traveled in the Orient, and Miss Roberta Anderson, who had had Y. M. C. A. experience there, were a very great aid in the work. Mrs. O. B. Winne, Mrs. T. B. Frizelle, and Miss Marion Hansen were also teachers and were largely responsible for the success of the school.—*Rev. Thomas B. Frizelle.*

Pullman, Washington

The Baptist Church at Pullman, Washington, Rev. W. E. Monbeck, pastor, has just completed its tenth successive annual School of Missions. The record of this church is of such a character that Baptists ought to know about it. The educational plan of the school is of a high-grade order, and the school is attended by various groups of young people, including classes for beginners, primary, juniors, and intermediate, high school, college, women's missionary circle, and the men. This church has never had a large membership. At its first school in 1922, it had a resident membership of 78, and an average attendance in the School of Missions of 61. Its resident membership in 1931 was 157, and its average attendance was 149. The average church membership over the ten-year period was 125, and the average attendance at the School of Missions was 122. For the first three years of the ten the church was aided, its aid, however, being constantly decreased until 1925, when it became self-supporting, with increased contributions to the missionary enterprise.

In 1928-29 a new church edifice was erected costing \$42,000, but at the same time its contributions to the missionary work of the denomination were increased. The church has a very inter-

esting community and student work, and has demonstrated the value of the School of Missions as a local church force. In his report Mr. Monbeck says: "You will note that this year we had four groups meeting at the church hour (11:00 a. m.), and four at the young people's hour (6:30 p. m.). This has been quite satisfactory, and we hope to continue the plan. The intermediate department, which last year met in the evening, was shifted to the 11:00 o'clock hour because some of the parents objected to the boys and girls being out in the evening. The juniors and intermediates attended the church service in a body and were given a part in the worship service. The pastor gave them a story or brief object talk, and then during the singing of a hymn they marched out and took up the mission study in their own rooms. We have found that by having the beginners and primary departments meet at 11:00 o'clock it gives their parents opportunity to attend the church morning service. We have found stories, purposeful handwork, and pictures very helpful."

Temple Church, Los Angeles

This church, Dr. John Snape, pastor, affords a striking illustration of the value of the School of Missions as a local church Society. For nine years it has held a high-grade School of Missions so constructed as to enlist all of the agencies of the church. Its first School had a total attendance of 2404, and an average attendance of 401. The ninth School, which has just closed, had a total attendance of 5416 and an average attendance of 902. The School was conducted on Sunday evenings from January 11 to February 15, and used the India Foreign Mission material. Morning classes at 11 o'clock were held for kindergarten, primary and junior groups. Evening classes at 6:20 were held for high school, collegiate, senior, young people and adult groups. Nursery and story hour sessions were provided also. Among its special features the School made use of impersonations, community singing, motion pictures and other dra-

matics. A series of carefully officered committees working weeks in advance made thorough preparation for the school's success. The director of religious education, Dr. Lawrence R. Lehigh, had general supervision, and Mrs. Arthur W. Rider was dean. The last session was in the form of an International Night, when the national airs of many lands were sung by representatives of those lands in costume. On the printed program the following quotation was strikingly displayed: "The greatest foes to Missions are prejudice and indifference, and ignorance is the mother of them both."

First Church, Berkeley

The Annual School of Missions of the First Church, Berkeley, California, was held February 15 to March 22. There were four study classes: India, The Caribbeans, India Looks to Her Future (for young people, taught by Rev. Theodore Fieldbrave), and India on the March (for the high school group, taught by Mrs. W. E. Bratcher). Speakers for the special hours were Rev. Paul E. Alden, of the Foreign Mission Society, Harley Hunter, of St. John's Church, Prof. E. G. Linsley and Rev. Theodore Fieldbrave. Illustrated missionary hymns, moving pictures and stereopticon lectures were also utilized. The pastor of the church, near both the University of Northern California and the Berkeley Divinity School, is Rev. George W. Derbyshire.

First Church, Seattle

February 1 to March 8 were the dates for the School of World Friendship at the First Church, Seattle, Dr. Elmer A. Fridell, pastor. The Men's Class was taught by Dr. J. F. Watson, State Secretary; the Women's Class by Mrs. Florence Wengh; the Story Telling Hour was conducted by Miss Helen Reese. The B. Y. P. U. groups of the church used "India" as a topic of study. Rev. Charles V. Trent is director of religious education.

Missionary Conferences, Interdenominational Schools of Missions, Baptist Summer Assemblies and Camps

Again we furnish our readers with a long list of summer conferences where missions will be taught and where missionary information and inspiration may be gained. These gatherings provide a fine opportunity for refreshment of body, mind and soul, arranged as they

are for classes in the forenoon, play in the afternoon and spiritual emphasis not only in evening addresses but throughout the class periods.

MISSIONARY EDUCATION MOVEMENT CONFERENCES

June 26-July 6—Silver Bay, N. Y.
July 6-15—Asilomar, Calif.
July 14-24—Seabeck, Wash.
July 29-Aug. 7—Blue Ridge, N. C.

WOMEN'S INTERDENOMINATIONAL SCHOOLS OF MISSIONS

June 1-5—Minneapolis-St. Paul, Minn.
June 16-24—Boulder, Colo.
June 24-July 1—Winona Lake, Ind.
June 29-July 6—Lake Geneva, Wis.
June 29-July 7—Chambersburg, Pa.
July 4-11—Mount Hermon, Calif.
July 6-13—Northfield, Mass. (Home)
July 13-21—Northfield, Mass. (Foreign)
July 13-17—Bethesda, Ohio
Aug. 16-21—Chautauqua, N. Y. (Home)
Aug. 23-28—Chautauqua, N. Y. (Foreign)
Sept. 21-25—So. California (Los Angeles)
Sept. 22-23—Warren, Ohio

BAPTIST SUMMER ASSEMBLIES

June 15-19—Summeytown, Pa. (Business and college boys)
June 16-28—Mound, Minn.
June 20-22—Camp Sherman, Ore. (W. W. G.)
June 20-27—Mt. Carroll, Ill.
June 20-28—Pacific Palisades, Calif. W. W. G.
June 22-July 3—Camp Sherman, Ore.
June 22-July 3—Hartford, Conn. (Inter. boys)
June 22-July 3—Bedford, Ind. (Boys' camp)
June 22-July 4—Summeytown, Pa. (Senior boys)
June 25-28—Somers, N. Y. (Old Oak Farm) (Y. P.)
June 29-July 10—Hightstown, N. J.
June 29-July 11—Mahaffey, Pa. (Senior boys)
July 5-12—Chetek, Wis.
July 6-16—Michigamme Lake, Mich.
July 6-17—Palmer Lake, Colo.
July 6-18—Summeytown, Pa. (Inter. boys)
July 6-18—Ocean Park, Maine (Boys' camp)
July 7-18—Storrs, Conn.
July 9-15—Jamestown, N. Dak.
July 11-13—McMinnville, Oregon (W. W. G.)
July 13-16—Lewisburg, Pa. (Women's House Party)
July 13-24—No. Fork of Ogden Canyon, Utah
July 13-24—Livingston, Mont.
July 13-24—McMinnville, Oregon
July 13-24—Franklin, Ind.
July 13-25—Mahaffey, Pa. (Inter. boys)
July 14-24—Ketchum, Idaho
July 15-17—Kalamazoo, Mich (Women's House Party)
July 15-25—Asilomar, Calif.
July 17-20—Kalamazoo, Mich (W. W. G.)
July 19-24—Scott City, Kansas
July 19-26—Keuka Park, N. Y. (W. W. G.)
July 19-31—Iowa Falls, Iowa
July 20-23—Clarion, Pa. (Women's House Party)
July 20-30—Saltsburg, Pa. (Kiski)
July 20-31—Kalamazoo, Mich.
July 20-Aug. 1—Ocean Park, Me. (Boys' camp)
July 20-Aug. 1—Summeytown, Pa. (Junior boys)
July 20-Aug. 1—Summeytown, Pa. (Junior girls)
July 21-31—Coeur d'Alene, Idaho
July 22-24—Sioux Falls, S. Dak. (W. W. G.)
July 22-Aug. 3—Ocean Park (Camp Atalooa)
July 27-Aug. 2—Cedaredge, Colo.
July 27-Aug. 7—Granville, Ohio
July 27-Aug. 8—Mahaffey, Pa. (Junior boys)
July 27-Aug. 8—Mahaffey, Pa. (Junior girls)
July 28-Aug. 7—Black Hills, S. Dak.
July 28-Aug. 8—Green Lake, Wis.
July 28-Aug. 8—Keuka Park, N. Y. (Y. P.)
Aug. 1-2—Summeytown, Pa. (W. W. G.)
Aug. 1-8—Alton, Ill.
Aug. 3-14—Factoryville, Pa.
Aug. 3-14—Ottawa, Kansas
Aug. 3-15—Prescott, Arizona
Aug. 3-15—Summeytown, Pa. (Inter. girls)
Aug. 3-15—Burton, Wash.
Aug. 10-15—Round Lake, N. Y. (W. W. G.)
Aug. 10-16—Webster Lake, Ind.
Aug. 10-22—Mahaffey, Pa. (Inter. girls)
Aug. 10-21—Grand Island, Neb.
Aug. 10-21—Glenrock, Wyo.
Aug. 10-22—Pacific Palisades, Calif.
Aug. 11-17—Alderson Encampment, W. Va.
Aug. 11-21—Philippi, W. Va.
Aug. 16-29—Auburn, N. Y. (Boys' camp)
Aug. 17-28—Collegeville, Pa.
Aug. 17-29—Ocean Park, Me. (N. E. S. M.)
Aug. 17-29—Summeytown, Pa. (Senior girls)
Aug. 29-Sept. 5—Summeytown, Pa. (Business and professional girls)



ROYAL AMBASSADORS

A Live Chapter at Meriden, Conn.

Our first initiation in Roger Williams Chapter was a 100% success. The Page degree was conferred on five boys, our pastor, Rev. J. A. Farr, acting as Conductor, I as Chief Counselor, and two men of the advisory committee as aids. The solemnity and dignity with which the pastor carried out the full ritual of the degree gave the boys impressions that they can never outlive. We had the room set in a very formal way, with the altar covered with the blue cloth and white letters of the order on which the open Bible and drawn sword were lighted by candles. The only other light in the room was from a lighted cross on the wall facing the altar; this was lighted at intervals during the ceremony for effect. I think we are on the way to worth-while work with our boys whom the church has as a whole neglected.—C. H. Childs, Chief Counselor.

Chapter 454, Selden, Kansas

Chapter 454 of Selden, Kansas, reports as follows: The Royal Ambassador work is new to the boys and me, but we are making a fine start. I am limited for time, but I believe the boys are going to enjoy the work, and we will learn together. We have no room in the church to meet in, but a merchant of the town has given us an office room for our chapter to use. Our state is planning a camp for the boys this summer, and all of my boys are planning to attend. We have fourteen members.

Chapter 416, Richford, Vermont

The following report was received from Rev. Robert A. Lundy, pastor of the First Church, Richford, Vermont: Just a word about the Adoniram Judson Chapter No. 416. Instead of the usual procedure of a Boy Scout troop being converted into an Ambassador Chapter, this Ambassador Chapter converted themselves into a Boy Scout troop, reviving one that had been dead for some time. The Royal Ambassador Chapter now numbers sixteen members. At the February meeting slides of the Ocean Park Boys' Camp were shown by the pastor. The parents were invited to this meeting, as well as the

younger brothers and sisters of the Ambassadors. After the pictures were shown, one of the Ambassadors remarked, "Gee, it's that swimming pool that gets me!" This particular boy is now saving up for camp by means of the 25c stickers plan. Six other cards have been ordered for the Chapter, making it clear than an attempt will be made at least to get to camp for one of the two periods next summer.

The pastor, who is Chief Counselor, addressed the men and boys of the First Church, Newport, Vermont, Rev. Homer C. Bryant, pastor, at their annual Father and Son banquet held February 20. The slides of the Ocean Park Camp were shown to an interested audience. Four Ambassadors from this church attended camp last year. One of them ran the machine for the pictures at this banquet. Through High Counselor O. S. Peterson, of Burlington, the slides remained in Vermont during February and were shown many times.

Richard and Raymond Buker Chapter No. 459, Providence, R. I.

This Chapter organized with twelve members on February 13 and meets at the Bethany Baptist Church, Pawtucket. All the boys but one in this group passed the Page test and were initiated by the People's Baptist Providence Chapter.

Camp Interest in the West

Three camps in the mid-west plan to adopt for 1931 the full R. A. Camp Program: Camp Judson in the Black Hills of South Dakota, Camp Davy Jones at Ottawa, Kansas, and the Camp at Scott City, Kansas. Several of the Assemblies on the Pacific Coast are planning to present the course in Missionary Heroes in connection with their course for teen-age boys. Among others are Pine Crest at Palmer Lake, Colorado, July 6-17; Grand Mesa at Cedaredge, Colorado, July 27 to Aug. 2; Camp Carey at Glenrock, Wyoming, Aug. 10-21; San Diego Scout Camp, at Palomar, California; Asilomar, California, July 15-25; Camp Sherman, Oregon, June 22 to July 3; Linfield College at McMinnville, Oregon, July 13-24; Camp Burton at Burton, (West) Washington, Aug. 3-15;

and Camp Weonahome at Coeur d'Alene, (East) Washington, July 21-31. Idaho will continue for the third season its successful Boys' Camp in the Saw Tooth Mountains near Ketchum, Idaho. The camps for intermediate boys are destined to extend from coast to coast in the near future.

Archery and Javelin Throwing

The February issue of the Ocean Park Camp Bulletin carried the following, written by L. G. Van Leeuwen:

Say, fellows, have you ever heard of the boy who moved the archery target to the right because all his arrows went to the right of the target? Strange to him all his arrows passed the target on the right as usual. We are going to learn to shoot straight next summer because we shall have an instructor who knows how to hit the target without moving it to where the arrows are going. His name is Franklin J. Keele and he is a Chickasaw Indian from the State of Oklahoma. He will be with us for the two camp periods. He is a member of the undefeated basketball team of Redlands College, holding the record for two years. At camp he will teach the course in Archery and Indian Lore—a course which is bound to be popular.

Not only is Mr. Keele a straight shooter with the bow and arrow, but he is also the champion javelin thrower of the colleges of Southern California. Here is your chance to learn to throw the javelin. I can see that the Athletic Field is going to be popular for something besides playing baseball and basketball. The target for archery and javelin will be conspicuous in the field. A good thing that we have plenty of room and will not be in each other's way or endanger each other in our practice.

His Reason for Not Returning to Camp

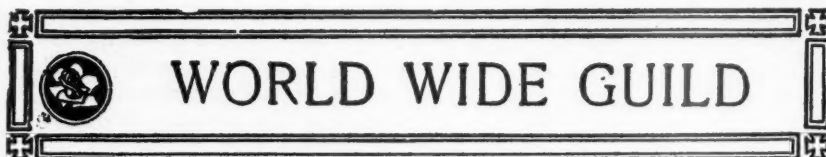
In response to an invitation to serve as an assistant to Dr. Judson C. King, the camp doctor at Ocean Park, Maine, a lad wrote to the Dean as follows:

"I appreciate very much your offer, but I must refuse it since I will not be able to come. In September I enter Bates College, and I must work this summer, in order to help pay for my tuition. I can assure you it is with regret that I refuse, for the days at camp with you, Dr. King, 'Mac' and 'Mel' and the others, have been a real source of inspiration to me. However, I feel that it is now the time for me to deny

myself some things. I hope some day to be a great surgeon, and unless I abstain from some pleasures my ambitions will not be realized. Yet it is hard to refuse when I think of the good times, of the fellowships, and of the brotherly love which pervades the whole camp. Those two weeks in camp will always remain a bright spot and a determining factor in my life."

A Flash from Dorchester, Mass.

We organized the Bruce Chapter of the Royal Ambassadors in our church, Dorchester Temple, Rev. Otis W. Foye, pastor, just one year ago, and we now have twenty-seven members. I was a counselor at Ocean Park last summer, and this winter helped organize chapters in several churches.—George S. Winsor.



World Wide Guild

Tune: Maine College Song

Worth while girls of every Guild,
Shout till the rafters ring;
Stand and hold your torch high above,
Let every loyal Guild Girl sing.
Let your light fill all the world,
Serve and work for Him;
Vision of a love-filled world,
Will be in our heart always.

To the trees, to the sky, to the Spring in
its glorious happiness;
To the youth, to the aims, to the work that
is needing and calling you;
To the Christ, to the Friend, to the Leader
of men and their destinies;
To the girls, to the girls in all of the World
Wide Guilds—

We lift our hearts in joyful song.
Shout till the rafters ring;
Stand and hold your torch high above,
Let every loyal Guild Girl sing;
Let your light fill all the world,
Serve and work for Him;
Vision of a love-filled world,
Will be in our heart always.

By a Rhode Island Guilder.

The song quoted above was written for the Rhode Island House Party and as all Guild girls love the tune, and the words are so good, I am hoping you will sing it at your Association or Summer Rallies. Who wrote the song?

The books are closed, all contests are over, and I feel sure the year's record is closed with honor. My grateful appreciation for your loyalty and devotion.

Refer to April MISSIONS for information about the celebration of the fiftieth anniversary of the Chicago Training School; also our Fifth Annual Guild Day, June 2, in Kansas City, Missouri. Fliers have been sent to all State and Association Secretaries, but here are two important addresses. For overnight entertainment June 1 and June 2 only, write to Miss Betty Carroll, 223 E. 35th

Street. For Banquet reservations send \$1.00 for each person to Mrs. L. B. Long, 3011 Linwood Boulevard. Posters, Programs, Year Books for Contests go to the First Baptist Church, Park Avenue and Linwood Boulevard, addressed to me in care of the Church Secretary. Be sure to write Kansas City, Missouri.

Next year's theme, "Guild Ties," is meeting with great enthusiasm. Isn't it full of possibilities? Our hymn will be "Blest be the tie that binds our hearts in Christian love." Our slogan, "The girlhood of our country loves the girlhood of the world"—just as appropriate for Guild girls in India, China, Puerto Rico, as for American girls. Miss Sallie Coy is preparing a Banquet program based on the theme "Guild Ties." Won't you send me suggestions?

The new Reading Contest is ready and offers a fascinating list of books. Send for the leaflet and begin to read now. The study books will be those of the general theme, the "Rural Billions." The books are classified as follows: Junior, Treasures in the Earth; The Adventures of Mr. Friend. Teen Age, The Rural Billion; God and the Census; My Book of Missionary Heroines. Senior, Christ Comes to the Village; The Challenge of Change. There will be special Guild programs prepared for each group and announcements will be made in June MISSIONS.

We're off to a good start, but let us never forget "whose we are and whom we serve," our wonderful Lord and Master of mankind.

*Sincerely Yours,
Alice J. Nokes*



INTERDENOMINATIONAL MISSIONARY CONFERENCE, CHAMBERSBURG, PA.

A Message from Miss Phelps

Dear W. W. G.:

Right after writing my last letter to you I went to Norwich, N. Y., where we had a large Guild banquet, as the Guilds from the neighboring towns had been invited, too. Just at that time the weather in that section was very wintry indeed, but a great many girls managed to get to the meetings.

From there I went to Utica to a meeting of representatives from Guilds and Crusade Companies. In Oneida there is a good sized Teen Age Guild. It was one of the worst nights of the whole winter and one of the nicest Mother-Daughter banquets.

At Hamilton the girls of the Association were fortunate in having Miss Janet McKay speak to them. They met in a lovely home and served luncheon on individual trays. The informality helped to make it a meeting of comradeship and inspiration.

Many of the girls at Oneonta I had known this summer at Round Lake. They have a Senior and a Junior Guild which hold separate meetings once a month, but meet for supper, which is served them by a member of the church. The Crusaders meet the same day and are also invited to the supper, the Guild girls supplying cocoa and dessert for them.

There was an Associational Rally at Hudson Falls and there I saw with my own eyes the Junior Chapter that had qualified in this year's Reading Contest early last June. It is almost time to start another Reading Contest. Isn't the record of Hudson Falls a challenge to other Guilds?

These are only about half of the Guilds I visited in Eastern New York,

but I want to thank them all for the pleasant memories of my time with them.

Ester Brooks Phelps

Radio Station W. W. G., Grand Junction, Colorado

The Senior Guild of the First Church of Grand Junction was hostess to the World Wide Guilds of Western Colorado when they celebrated their fifteenth anniversary with 111 Guild members and guests present. The colors of blue and white were attractively carried out in the dining hall. Large white chrysanthemums and tall blue and white tapers in groups of fifteen were used on the banquet tables.

The program was original. It was arranged as a radio station and each talk was announced as a station broadcasting. Miss Frances Nevins, associational secretary, presided at the microphone. The program included Station W. W. G. (Grace to the Whole World's God) by Mrs. William McGuire, the beloved counselor of the Senior Guild. Station P. E. P. (Roll Call of Guilds) answered by cleverly written songs and cheers. (Mrs. Gladys Newman, the announcer of this station, has the honor of being the "oldest" member of the W. W. G., having been a charter member of the first Guild. She is very proud of this. Station S. O. N. C., Special Music written and sung to Miss W. W. G. At this time Miss W. W. G. appeared before the Guilds in pantomime and we saw her as a darling little babe of one year, a sweet little miss of five years, an industrious maiden of ten, and as she is today, a charming, worth-while young lady of fifteen.

After singing the Anniversary Glee, we tuned in on the following stations: F. T. G. (Follow the Gleam), N. R. C. (National Reading Contest), D. O. S. (Duty of Stewardship), W. C. W. (White Cross Work), and G. G. T. (Guild Girl's Task). The inspiring talks broadcast from these stations made us glad we were Guild Girls, and gave us new visions of what we could and should be. After singing the Anniversary Hymn this happy birthday party closed with the beautiful and impressive candlelight service.

A Guild Study Class Develops a Mission Study Week

The week of February 16 was observed by the W. W. G. of Temple Church, Huntington, W. Va., as Mission Study Week. The basis of study was West Indian Treasures, although much outside material was collected and presented. The girls were gracious in their praise of the course, but more substantially they showed their appreciation by regular attendance. Out of 32 girls actively working in three chapters, the average attendance was 17, besides counselors.

Devotions were conducted each evening by different girls, after which fifty minutes sped by in Cuba, Haiti, Santo Domingo, Puerto Rico and the Virgin Islands. The class convened promptly at seven o'clock and was dismissed as promptly at eight, allowing time thus for school work. The study closed pleasantly with a dinner in the gymnasium. The girls voted to have a Guild Study Class each year, separate from the School of Missions.

The first interest of Temple, as of every other good Baptist Church, is spiritual growth and missionary development, and God is graciously blessing our girls in these directions. They are planning to pay their pledges, aggregating \$75.00, in full in spite of hard times.

Hats Off to This Pastor Who Trains His Young People

We do not know his name but he is pastor of the Baptist church in York, Pennsylvania, and he is a man of vision. The following letter written by the counselor who mothers the W. W. G., R. A. and C. W. C. proves it!

"Our pastor is planning an evening church service conducted by the W. W. G. girls, R. A. boys and Crusaders. He has asked the W. W. G. girls to take ten minutes using it to tell the audience in some interesting way of their work.

The first Sunday evening of each month at six o'clock, the above three groups meet together. They take turns in furnishing the program. Last night the Crusaders gave a delightful program, using for a foundation the "sticker" stories in November MISSIONS. Last month the Ambassadors gave an interesting program based on their degree work and a Bible dramatization of "The Macedonian Call." The W. W. G. girls furnished a worth-while program in March.

We organized our W. W. G. and R. A. in the fall. We carried out your suggestion at the banquet of song and poster contest. The results were most encouraging. A fine work for the cause of missions is being done by our young folks from Jewels on up.

Fort Dodge, Iowa

The Fort Dodge Guild has a membership of 45 and holds its meetings monthly at 4:15 p. m. immediately after school. Many of the girls are sharing in the Reading Contest. Last August they sent a White Cross box to China; sent another box to Arizona at Christmas time; and are now working on the third box. One Sunday in November the Guild conducted the entire evening service of the church.

Mrs. A. J. Ericson and Mrs. Fred Pfeffer, the Guild counselors, give to the organization much time and thought, and because of their own loyalty to the program of the church have a large influence with the girls. In the picture, at the left in the back row is Miss Evalyn Clagg, the president. At the right, standing, are Mrs. Ericson and Mrs. Pfeffer; sitting are Rev. A. W. Lyons, the pastor, and Mrs. Lyons.

A Good Example to Follow

A Guild initiation service is always impressive, but our Guild had the great thrill of initiating a whole Chapter this past month. The Teen Age girls of our church, here in Chester, Pennsylvania,



"J. O. Y." GUILD AT CHINESE CHRISTIAN CENTER, SEATTLE

have just organized, and we fittingly recognized them by having a formal initiation. The small girls brought sheets which they wore pinned as gowns. They were instructed in the history, purpose, and work of the Guild, and received their colors, roses and lighted candles. Their part of the service was the introduction of their officers to the Senior Guild officers. One of our own Senior girls is their counselor, and we felt very responsible for our small sister Guild as we sang together, "Follow the Gleam."

Another Initiation Service

The Guild organization in Bicknell, Indiana, recently held a public initiation service which was beautiful and impressive. It was held at the regular Sunday evening church service. The church was lighted by candle-light only, small tables with tapers being placed on the platform, holding a five-branched candelabra. All the girls, including the seven candidates, wore white dresses. The page, escorting the new members, carried a tall candle, and later they too were presented with small candles, white rosebuds, blue and white badges, and the Guild pins, all symbolic of the aim and ideals of the organization. Six of the girls, dressed to represent as many foreign nations, presented the worldwide scope of missionary work. Other members assisted in the music, while the initiation work was given by the officers and sponsor.



WORLD WIDE GUILD, FORT DODGE, IOWA

A W. W. G. Score Card

This score card for the chapter in the local church is too good to keep, so it is being passed on as a contribution from Mrs. A. W. Lorimer, Guild secretary for Eastern Maine:

World Wide Guild Score Card

Name of Guild

Name of Church

Let's see who can roll up the greatest number of points in your Guild

Count these points at every meeting

Points	
5	For being on time
10	For bringing a guest
15	For taking part in program or play
5	For responding to roll call with Bible verse or a Missionary current event
5	For voluntary prayer in Chapter meeting
10	For each new subscription to MISSIONS, or BAPTIST MESSENGER
10	For each time W. W. G. columns in MISSIONS or BAPTIST MESSENGER are read
10	For each new member secured. (Must attend three consecutive meetings before being counted.)
5	For each book in Missionary library read
5	For memorizing a sacred song
10	For each prayer meeting attended
10	For attending Church Services
Points below count only once a year	
25	If a member of a Mission Study class during year
25	If pledged to Daily Devotions
100	If pledged to Stewardship
100	For submitting a Theme in State or National Contest
50	If engaged in Community Service

NOTE: The Local Secretaries should keep a record of points won by members at each meeting.

The girl attaining the most points will be entitled to some recognition to be decided on by the Local Guild.

No record of points are to be sent to State Secretary.

Chinese Guilders in Seattle

The J. O. Y. Guild girls, at our Chinese Christian Center, Seattle, are such a fine group, full of so many possibilities. To work with these inter-

mediates is both a joy and a privilege. The girls are putting out a loose leaf Guild book of their own in which is kept the constitution, motto, pledge, song, and important activities of their own local organization and of the activities of the State, Association and City. These accounts are written in an informal but interesting way by various girls. Snapshots, illustrations, programs and favors are added features which make the book of vital interest to every girl.

Wilson College, Chambersburg

The Interdenominational Missionary Conference at Wilson College, Chambers-

burg, Pa., will be held June 29-July 6. Mrs. Ralph Rowland, 234 N. Lynn Boulevard, Highland Park, Pa., is our Baptist leader, and will be glad to give you any information. This conference is full of inspiration and recreation, and this year we are expecting to have our own Mrs. Montgomery. There are classes on the current year's study book; demonstration classes in Bible School work, with the children of the vicinity present; lectures, plays and pageants, and sports of all kinds, such as tennis, swimming, etc. Why not plan to send one of your girls to Chambersburg this year? Write to Mrs. Rowland for information.

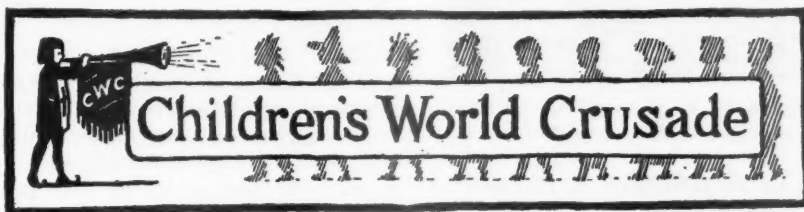
Football or Crusaders

BY MARY C. TRIMBLE

Dick Gilson is the ten-year-old president of the Crusader Company in Warren, Pennsylvania. The football event of the year was the Warren-Jamestown game last fall and Dick had a ticket for it. Unfortunately (?) the game came on the day of the Crusader meeting, but there was no question about his decision even though there was a pull for the big game. On April 25 Dick completed three years in the Crusaders with perfect attendance. Dick joined just after he was eight. When I went to see him and tell him about the C. W. C. and ask him to join, I asked him if he did not think he would like it. He said very thoughtfully, "I don't know," but I urged him to come and try it, and he has never missed a meeting. He always stays after the meetings and helps me straighten up. There are two little girls who have completed two years of perfect attendance; two girls and another boy have a perfect record for this year.

We had such a treat at our last meeting. One of our older girls, whose aunt has been a missionary in India for many years, gave us a little talk on the interesting things her aunt had told her.

I have been wanting to tell you about the children's gift sent to Miss Huber. They sent a box of Christmas gifts, but their sympathies were aroused when they learned of the poverty and hunger in Puerto Rico. They made things to sell at the bazaar which our Ladies' Aid had before Christmas. Their sales amounted to \$5.25. What to buy with this vast sum was a problem, but our president said, "I think we better just send it down and let them use it where it is most needed; they know and we don't." Of course, I wrote that to Miss Huber. She wrote there were two ways they could use the money—have a little picnic for the children who had done especially well and, who could have such a pleasure in no other way, or use it to buy Bibles for those who did not have any. She would leave it to our children to decide. I read her letter and we had a little prayer for help and then thought for a few seconds before the question was put. Not a hand went up for the picnic, but every one was raised for the Bibles, and I wish you could have seen the earnest look on their little faces. Mrs. Lee, our junior Sunday school superintendent, who helps with the C. W. C. meetings, was so happy. She had been doing such wonderful work and it seemed not to have been in vain.



The Price of Fine Leadership

Once upon a time I visited a Primary Department. Before it was time for me to talk to the children, they were having their Bible lesson and arranging their gifts. Can you imagine my consternation when I heard the teacher of a class of boys eight years old saying, "You must put your regular money in your bag first and if there is any left you can put that in the Auto." I immediately pictured the process that was going on in the minds of those boys and particularly in the mind of him who had essayed to help the need that appealed strongly to him. "Regular money?" "Left-over money—" "Bibles!! Beds for sick babies!"

It is easy to see how unconsciously the seeds of crooked thinking are sown in minds of little children that will yield a rank harvest a few years later in the men and women of our churches. The "left-over" of service, time and loyalty as well as money is sufficient not only for the missionary enterprise but for the church itself. Let us teach our children to "give of their best to the Master."

Another item came to my notice recently. A Sunday school superintendent explained that until this year the children's "love money" had always been given to missionary work, but this year the "regular collections" had been smaller and so the love money would have to go to the budget of the Sunday

school. Is that fair to the children who are given to understand that that second gift is to send the gospel story to children who wouldn't hear it otherwise? It takes discriminating honesty to discover the right course, and courage to pursue it.

How about the devotion that holds us to the children's meeting on these warm, beautiful days, when the lure of the country is strong. Or the faithfulness that prepares the handwork; the cheerfulness that makes a batch of cookies, and not just cookies but heart-shaped cookies, for the Valentine meeting; the reliability that is necessary when the reading books should be exchanged; the happiness that doesn't fail and the love that tries to find the special needs of each child? These traits are cultivated. They do not spring up in the night in full beauty and strength, but must be nurtured and fostered, for they are the stuff that leaders are made of.

In the article entitled "Hitherto Unpublished Letters," I am sharing with you some bits of inspiration that have come in recent letters. You will discover that we have some "fine leaders" at work now and some more being developed in our C. W. C. groups. The children are also being trained for leadership.

Mary L. Noble.

From Miss Phelps

Dear C. W. C.:

In February I went to a Guild Banquet at Hudson Falls, New York, and among the other guests met the officers of the Crusader Company of Glens Falls. Let me introduce them to the rest of you:

Jane Cowles—President
Eleanor Baldwin—Vice-President
Bernice Wilcox—Secretary
Erwin Godfrey—Treasurer

After the dinner they led the devotional service with their Memory Assignment. The girls sang "We've a Story to Tell to the Nations" and Erwin recited "The Chain of Little Hands." Then they told me a little bit about their own group. There are fifteen in their Company, meeting every first and third Saturday of the month. They call themselves the "Redwing Blackbird Band" so that the colors red and black would be more truly their own. Each one has a poster of a redwing blackbird and the following poem which they have adopted as their motto.

"If we think we are beaten, we are,
If we think we dare not, we don't,
If we'd like to win, but think we can't,
It's almost certain we won't.

If we think we'll lose, we're lost.
For out in the world we find
Success begins with a fellow's will;
There's a lot in the state of mind.

If we think we're outclassed, we are;
We've got to think high to rise.
We've got to be sure of ourselves before
We can ever win a prize.

Life's battles don't always go
To the stronger or faster man,
But soon or late the Band who wins
Is the Band who thinks it can."

This Glens Falls Band doesn't stop with reading mottoes. Their leader, Miss Joslyn, is Association Secretary. This Fall when she received the Autos and C. W. C. Letters, as many Crusaders as possible squeezed into her auto and helped deliver the material to the other Companies. Since then they have been visiting churches where there is no C. W. C. with Miss Joslyn. They show the groups they visit what Crusade meetings are like, and they are helping organize new Companies. Isn't that being real Crusaders?

Ether Brooks Phelps



MISS CLARA B. TINGLEY, OUR SPECIAL
MISSIONARY IN BURMA

A Letter from Rev. R. B. Buker

Dear friends at home:

On the 9th of January I arrived in Lashio, returning from my final trip to Mong Mong. I think I have written that the missionary doctors decreed that Mrs. Buker's strength was not sufficient to return to Mong Mong during this term of service. Therefore after much consideration it has been decided that we shall go to Pangwai during Mr. Telford's furlough period. Pangwai is the Lahu hill station in the hills of Kengtung State about seventeen miles from Kengtung, where my brother is stationed and working for the Shans. We shall continue the supervision of the Mong Mong work from Pangwai until another man comes out from America.

In this letter I want to tell you of a few of the experiences during my last trip to Mong Mong, December 4 to January 9. During my twelve days there I was busy packing most of the time. Christmas day, however, we put aside the ordinary program and remembered that this was the birthday of our King. There were about fifty folks on the compound. A half bushel of walnuts disappeared in about two minutes after I had called everyone to the house. Then I distributed little gifts to them. These gifts were little dollies for the families that had children, paper and pencils for the school children, special towels for any deacons, and for everyone a card of safety-pins. Certainly many of you must recognize these gifts as having started from your own church. These happy Lahu cannot write their

thanks, but I can vouch for them that your kindnesses were not wasted. A string of safety-pins along the jacket is more to be desired than gold buttons.

My return trip was unique. On the Sunday of the trip we rested beside the Nam Pawng River. The Shan ferry-men were after us all the afternoon to cross the river. Finally I decided to send the ponies and half the carriers across in order to facilitate an early start the next morning. The next morning the remaining group of us who had not crossed the night before arrived at the river bank at five a.m. A dim moon lighted the chill of the early morn. Dawn was just beginning to pale the eastern sky. The river and its surroundings were still in darkness. No ferry-men were present. My companion said he understood ferrying (by chance an oar was left behind the night before), so we loaded the long dug-out with a pony-load, five carrier-loads and six souls. The river was over fifty yards wide, but very swift. We pushed out, my companion poling in front, I paddling in the rear. In the middle of the stream the boat began to rock. I tried to shout, but my voice stuck. I tried to stand, it rocked more. I tried to sit, it rocked more than ever. The boat caught me behind my knees. I tried desperately to gain my balance—too desperately—and I hurtled through the darkness in the opposite direction. Oar, high cowhide boots, sweater, topee, all wet and in a mighty mountain torrent! My eyes came to the air, and my nose. I saw the boat level with the water. Would it sink? My companion had taken to the water, too. The four Lahu could not swim. What would happen? Oar and topee were gone. All the boat load was soaked, maybe half lost, though I saw some of it still in the boat peeking above the water. I found myself swimming at the prow of the boat and soon found a short rope. I started swimming and pulling. Soon my feet touched bottom. Help came from the pony-men. Ashore. Recapitulation: topee, oar, some aluminum cooking pans, lost. Everybody, everything wet and cold. In proper swimming attire I took the boat back to the other shore. I swam back to my wet clothes. We then called the Shan ferry-men and everything ended nicely.

Mrs. Buker and Buddy welcomed me in Lashio. I am thankful that my wife is gaining in weight now. She is much better than when I left. Sincerely,

Raymond B. Buker.

Hitherto Unpublished Letters

Erie, Pa.: We had a wonderful meeting on the 7th. We started India. The children had several short parts. I gave the first story in *The Golden Sparrow* and the Tiger Story from *MISSIONS*. Our pastor showed and explained a wonderful display of curios from India. Then we had a Valentine box and party. we served home-made ice cream and heart-shaped Valentine cookies to 53 children. I average between 40 and 45.

American Falls, Idaho: Here is another application. Mrs. Frey has the Motor and such for this year. She wants a traveling library, so I must mend some books at once. I have some on hand which I do not need, so will get those ready. I have decided that when girls who have been C. W. C. or Guild members grow up and become preachers' wives we will have no trouble at all to put C. W. C. over big.

Washington, D. C.: I am going to organize a Herald Band in our church next Sunday and would like to have the pins then. We have a group meeting Sunday morning during the church service that will make a good Band. This morning I took my elephant and they were all most interested in it and the story of Bhaskar. One boy decided he would try cleaning his teeth with charcoal. I am afraid his mother won't thank me. They have had the Automobile in the primary department all winter.

New Brunswick, N. J.: Ever since I was a small girl I have attended the C. W. C. and have held offices from a Sick Committee to assistant leader, in Homestead, Pa., where Mrs. Pauliniy is

the leader of C. W. C. in the First Hungarian Baptist Church. I am sorry to say that my parents and I moved later to New Brunswick, and to my disappointment found that in the First Hungarian Church here they did not have a C. W. C., even though there are quite a lot of children here. I am writing to you to find out just how I may help these young children. Please send me all information about how I should start a C. W. C. I am praying to our Lord Jesus that He may give me enough strength, for I know I shall need it.

Wyoming, Pa.: Miss Johns called me the other day and told me how enthusiastically they had started their work and how the children love the Auto and the idea that they are giving their money for those gifts which will help the children. I know the children are all interested, but are not doing the reading they should. We hope by another year we can accomplish more along that line.

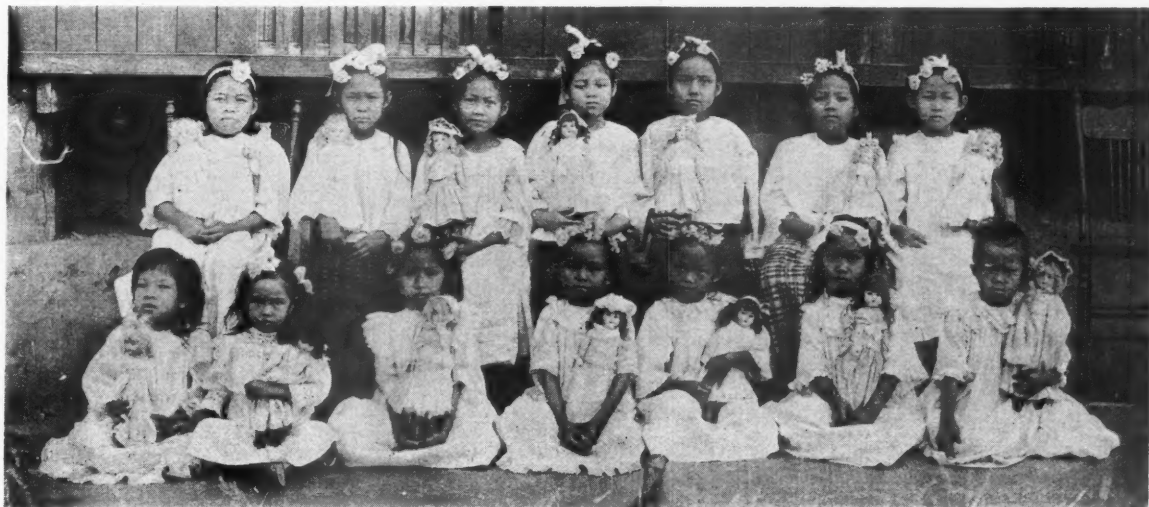
Kearney, Nebraska: How they clamor for the study books as soon as we have finished them in the meeting. They are still greatly enjoying *The Upward Climb*, *Under the North Star* and *In the African Bush*, also some earlier ones which we unwisely got in paper covers and which do not look as attractive. I have wondered why we might not have included the following books that are in practically every public library and are so helpful in our studies of other lands and children, *The Twin Series*, *The Cousin Series*. Is *The Lance of Kamana* in any reading list? Our children used it when we were studying *Two Young Arabs*.

Milton, Pa.: On the evening of April

24th a banquet of the C. W. C. was held in the Bloomsburg Church. I have had charge of this group of little girls about a year and find them very interesting and willing to work. I can count on them to do the right thing at the right time. We have some very good times together and all are working for the same purpose.

The Burlington Crusaders Have a Joyous Graduation Day

On Feb. 22nd Crusaders of First Baptist Church, Burlington, Iowa, held their first graduation exercises at 11:00 a. m. during the regular church service hour. One of our outstanding features was a 100% attendance. Marching in softly singing "I'd rather go to Crusaders than anything else I do," they filled the choir loft. Then we gave our regular program, opening prayer by the leader, response by the Crusaders, our opening Crusader song, part of our memory work, interspersed with three piano solos, and in unison we gave a few of our Crusader "Yells," which the little ones do enjoy. The two graduates, Betty Arnold and Virginia Simon, were given their diplomas tied with ribbon and a red rose, the Crusader flower, and a few short remarks by the leader. Then they were accepted into the Katherine Mable Chapter of the W. W. G. by Miss Dolores Fisher, counselor, and presented with a white rose, the Guild flower. At the close our pastor, Rev. A. J. Riggs, offered a prayer of consecration and the Crusaders returned to their own department, having given the church in general a good idea of what progress they had made during the past year.—Mrs. Anna P. Tharp, Leader.



LITTLE SISTERS AT BASSEIN, BURMA. ONE SAID, "I LOVE MY DOLL AND SHOW IT TO THE HEATHEN CHILDREN;" AND ANOTHER, "I SHOW MY DOLL TO THE CHILDREN AND TELL THEM MUCH LOVE COME FROM AMERICA"

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
1153 East 56th St., Chicago, Ill.

Out of Our Treasure Chest

Continuing the service as middleman in purveying methods for use in the new year books, the Forum Conductor adds to the "make-up" plans of last month some

SPECIAL FEATURES

Luncheons are best coördinated with season or program topics. An excellent sequence was given in the January issue of this department. The Alhambra (Ohio) society used an Indian, a Mexican, an autumn, a Thanksgiving, a Christmas, a spring blossom, and a special one in May entitled "Roses and Pickaninnies," ending with that in June termed "A Candle-Light Luncheon." A worthwhile novelty comes to us from the Peter's Creek Church, Library, Penn., in the way of an International Meeting. Each member of the missionary society was assigned a foreigner of the community on whom she must either make a personal call or serve a written invitation to the forthcoming meeting, a number even going in autos and bringing their guests to the services. In connection with a suitable program, the foreign-born guests displayed samples of their fancy work, also of real Hungarian cake and Italian spaghetti. Recipes were given by these women and copied down by the hostesses. (What a prejudice-disarming feature that was!) Group pictures were taken, then a delicious luncheon served, on which we trust dishes were furnished appetizing to all. Hungarian, Jugo-Slavian, Polish, Italian, Scotch, Welsh, English and American women were present. Let all churches suitably located try this excellent method of Americanization or rather internationalization. The giving is not all on one side.

An "Appreciation Breakfast" was served by the Woodruff Place Church, Indianapolis, to the newly elected officers. At the World Fellowship Service of the Granville, Ohio, Church each table was presided over by a returned missionary in the costume of her foreign field, the menus being individual to the countries represented and prepared by the hostesses themselves in conformity with native customs and diet. Tables were decorated with na-

tive flags, etc., each furnishing a speaker for the program as an illustration of the way in which the several nationalities contributed to the fellowship of the world—again an evidence of the give-take-and-receive spirit characterizing modern missions.

Invitations—These grow into lovelier works of art each year. Posters are in almost universal use, not only for advertising in the vestibule but illustration and appetizing touch for the program. Seed catalogue and magazine advertising furnish wonderful material. The familiar sunbonnet, made of cloth or stiff paper, lends itself to a meeting featuring babies (sunbonnet babies). A double heart may bear the program and also the words, "Have a heart and come to the missionary meeting at" (time and place). The Star in the East for Christmas, the shamrock for a March meeting, the bell for January (or the "new leaf"), autumn leaves—just set your head to thinking along this picturesque line and it will carry on of itself.

Devotionals, Roll Call and Current Events—So many suggestions for these have sprinkled the Forum pages in the past that it seems ample material must have been furnished if you kept your file of MISSIONS. Clippings concerning missionary work may be placed in envelopes with ribbons attached and put into the "Melting Pot," each woman drawing one and reading the item aloud. Items pasted on autumn leaves, cut-outs of fruit and vegetables, etc., are passed around on tray or dainty dish at suitable meetings. "The World Broadcaster," "The Airplane Observer," "International Snapshots," "The Inquiring Reporter," "Radiograms," "Signal Flashes"—these are all down-to-date figures of speech to play upon.

A New Line in Departmental Work is furnished by "The Bible and Literary Department" of the woman's society in the Lincoln Square Church, Worcester, Mass. (This is not the missionary section.) At one meeting each month topics such as these are presented by the ablest people obtainable: "Religion in Art," "Songs and Singers of the Bible," "Outstanding Women of the Bible," "Up-to-date Book Review," "Health and Home Department," "Medical Sci-

ence Yesterday and Today," "Effect of Politics on the Home," "Household Experiences" (general discussion), "When Winter Comes," "The Ideal Home" (restful arrangement of furniture, sanitation, soothing colors, kindly atmosphere), and a debate: "Resolved, That Clothes of Today Are More Sensible Than Those Worn Twenty-five Years Ago," hinging upon "Three Centuries of Dress."

PLANS AND PROGRAMS FOR SPECIAL OCCASIONS

"*Around the World with Christmas*"—Customs, observances, missionary celebrations, etc. For the devotionals a sextette of girls, garbed as angels, sang carols alternately with the reading of passages telling of the birth of Christ. A Christmas tree ablaze with lights received gifts brought for a definite mission field. (From Pawtucket, R. I.)

"How Our Gifts Are Used to Herald the Coming of the King," at home and overseas, followed by a play, "The Other Mary," made an excellent program at the First Church, Fort Scott, Kansas.

"Out of Our Christmas Mail Bag"—Letters from missionaries (prepared from MISSIONS, leaflets, etc.) are brought in and distributed to be read by guests. "Snappy" postcards, giving briefer items, may be interspersed. Use plenty of Christmas music and have suitable decorations.

The New Year's Challenge of Lonely Places, of the City, of Children, of the Unreached, etc. This easily expands into a series of programs.

An Easter Cross in purple, with a tiny Easter-greeting sticker in the center, was used by the women of the Avalon (Penn.) Church. The program was typed on a white folder, with an Easter verse on the back, to be read by each recipient in the devotional period. This was a dainty work of love—and art.

A Bride's Day Program was given by the First Church, Lander, Wyoming. It included a Chinese wedding, the monologue of a Bride of India, Bridal Pictures in America vs. India, and the presentation of luncheon sets to the five brides of the year. Wouldn't that cement the bond between newlyweds and woman's society?

See inside cover of March MISSIONS for addresses of the literature departments from which to obtain activating material for programs. The subject will be further continued next month. Send us your own best methods, especially the simpler sort.

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The American Baptist Publication Society, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

Women's American Baptist Foreign Mission Society, Miss Frances K. Burr, Treasurer, 152 Madison Avenue, New York City.

Woman's American Baptist Home Mission Society, Miss Dorothy A. Stevens, Treasurer, 152 Madison Avenue, New York City.

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, F. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 152 Madison Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

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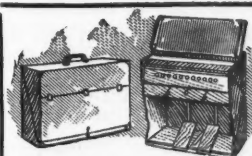
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Good News for the Blind

The American Bible Society announces that embossed volumes of the Bible for the blind may now be had in all systems at the special price of twenty-five cents a volume instead of fifty cents, as formerly. Thus the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for \$5.00 (manufacturing cost \$47.00). The 58 volumes of the Bible in Moon, the system used by older persons whose fingertips are losing their sensitiveness, can be purchased for \$14.50 (manufacturing cost about \$225.00). The new price of twenty-five cents a volume ap-



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AN ARMENIAN CHILD

Totally blind, reading with the tips of the fingers from one volume of a Braille Bible

plies only where the purchase is made by or for a blind individual. The difference between the selling price and greater cost price is met by designated gifts contributed to the American Bible Society. Such offerings enabled the Society last year to place in the hands of the blind over 4,000 volumes in Braille and other systems.

Missionary Education Conferences

The programs of the summer conferences of the Missionary Education Movement have been announced. These conferences train for leadership in the missionary task in the local church, provide up-to-date missionary materials and methods for the various age groups

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in the church, offer a world outlook of the modern missionary enterprise at home and abroad, enlist life and service in the cause of missions, and in turn make possible a larger financial and spiritual support of the missionary work of the denominations.

The conferences are open to both men and women, young men and young

women. The places and dates for 1931 are as follows: Silver Bay, N. Y., June 26-July 6; Asilomar, Calif., July 6-15; Seabeck, Wash., July 20-31; Blue Ridge, N. C., July 29-August 7.

A folder giving further information, entitled "Service Stations for Kingdom Highways," can be secured from Rev. Walter Getty, 150 Fifth Ave., New York.



Stones or Lives?

THERE are those who seek to perpetuate their good names—an honorable thing—by carving them upon stones.

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ing for the care of the sick and the training of young Christian women as medical missionaries and nurses.

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Baptist Books, Etc., Wanted

Baptist printed material, including associational minutes, magazines, newspapers, and even church calendars, is highly important for historical service. The older such publications are the more useful they have become, since few of these have been preserved. Readers of this paragraph may know of such materials. A letter addressed to the American Baptist Historical Society, Chester, Pa., with information concerning any such minutes, etc., may be of much service. The Society is undertaking large historical assistance for students of Baptist life and thought, doing this with very limited finances and without any building of its own. Dr. Frank G. Lewis, the librarian, is rendering a very great and little recognized service to the denomination and future historians by his untiring efforts to arouse interest in the development of the American Baptist Historical Society.

One of the First Baptist Woman's Societies

In the January MISSIONS there was printed an article about the oldest Woman's Society organized in London in 1834. Shortly after it appeared, Mrs. F. A. Lippert of Cincinnati, Ohio, sent this account of an older one. The following was written by the late Mrs. Lasher of Cincinnati:

"When Luther Rice returned to America from Burma and went through the country arousing Baptists, not a few women caught the enthusiasm and in the following year organized many Woman's Societies in our churches. Among those was the Ninth Street Society, organized by the wife of the pastor, Mrs. Lenora S. Lynd, in 1832. Mrs. Lynd was the daughter of Dr. William Staughton who came to the United States from England with his heart on fire for foreign missions. He had been associated with the supporters of Carey, perhaps had a personal acquaintance with the "Consecrated Cobbler" himself. . . .

"The prelude of the Constitution sounds the note of the hundred years of faithful service which have followed the first meeting. 'Believing it to be the duty of every Christian to endeavor to promote the cause of Christ in the world the female members of the Sixth (now Ninth) Street Baptist Church have formed themselves into a society to raise money, either by subscription or by donation, to be appropriated to

the education of female children in Burma.' At the second meeting this resolution was adopted, 'Resolved, to introduce the subject of the Society into the Sunday school and request each female teacher to have a little book to take down the names of her class and give each one credit for every cent they pay, whether weekly or monthly, as may best suit their inclination.' At the end of the first year the treasurer reported \$152.10, of which \$11 had been contributed by the juvenile society."

Annual Meeting

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The one hundred and seventeenth annual meeting of the American Baptist Foreign Mission Society, a corporation organized and existing under the laws of the States of Pennsylvania, Massachusetts and New York, will be held in the Ararat Temple, Kansas City, Missouri, June 4, 1931, at 2:30 p. m., and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting. By order of the Board of Managers.—*William B. Lippard*, Recording Secretary.

New York, N. Y., March 9, 1931.

Judges in Two Contests Stewardship Sermon and Essay

Judges for the Stewardship Sermon contest which closed March 31, have been announced. They are: National Contest: Drs. D. G. Stevens, J. Sherman Wallace, A. K. deBlois. Division I: Drs. Clifton D. Gray, J. F. Barton, F. W. Johnson. Division II: Drs. Harry S. Myers, H. W. O. Millington, Charles E. Goodall. Division III: Drs. Benjamin Otto, W. G. Spencer, A. A. Shaw. Division IV: Dr. Erdman Smith, Judge Fred W. Freeman, Dr. G. A. Hagstrom. Division V: Dr. A. W. Rider, Rev. Oliver deW. Cummings, Dr. Alonso Petty.

There will be awards in the five divisions of the Northern Baptist area in addition to the national competition. All are money prizes, three in each division, of \$10, \$15 and \$25, and four in the national contest, \$20, \$30, \$50 and \$100; the first prize being listed last in each case. All sermons were to be submitted to the Board of Missionary Coöperation, 152 Madison Avenue, New York.

Judges for the seventh annual Stewardship essay contest for young people have also been announced. They are: Group A: Dr. G. Clifford Cress, Rev. Richard Roiland, Rev. Coe Hayne. Group B: Rev. Alfred L. Murray, Rev.

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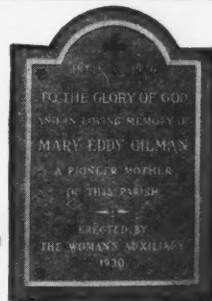
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All Baptist young people between the ages of 9 and 25, living in Northern Baptist Convention territory or mission stations, were eligible to enter the contest. The prizes are: Group A (18-25 years inclusive), \$100, \$50, \$25; Group B (15 to 17 years inclusive), \$75, \$40, \$20; Group C (12 to 14 years inclusive), \$50, \$30, \$15; Group D (9 to 11 inclusive), \$25, \$10, \$5.

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As our readers know, Northern Bap-
tists have no mission field among the
so-called Mohammedan countries. Nev-
ertheless they should be interested in
missionary work there and they will
therefore be glad to know that a new
stereopticon lecture has been made
available by Secretary Harry S. Myers
of the Stereopticon Department, 152
Madison Avenue, New York, N. Y. It
is entitled "The Spread of Islam" and
contains 50 attractive and beautifully
colored slides featuring missionary work
among the Moslems. The manuscript
has been reviewed by Dr. S. M.
Zwemer, one of the outstanding authori-
ties on Mohammedan lands, and this
should be a sufficient guarantee of its
excellence. Only one set of slides is
available and churches desiring the lec-
ture should make early application.

Making It a Joy

Logan Baptist Church of Philadel-
phia, Rev. A. E. Rapp, pastor, placed
a copy of "The Mail-Box" in one hun-
dred homes. During the month of Janu-
ary various members were assigned cer-
tain dates, and at the mid-week meet-
ing brought their reactions and stories
to the people gathered. The pastor says
it was a period of real joy and satis-
faction to hear especially the young peo-
ple tell of the workings of their de-
nomination and to hear them call for
more consecration and loyalty to the
task in 1931.

☆☆☆

Women of the West Central District
put out booklets which were sent to the
women in Nebraska, Kansas and Iowa,
giving facts pertinent to woman's work
and the community canvass. Mrs. Ora
A. Clement wrote, "The depression of
the winter is reflecting itself in all
phases of our work, as it is elsewhere.
But in spite of that we are optimistic
for the results of the canvass."

☆☆☆

REV. S. S. FELDMANN of Capiz, Phil-
ippine Islands, has been elected mission
secretary to succeed President H. F.
Stuart of Central Philippine College,
who has served in that capacity for
many years. Mr. Stuart's extra duties
due to the building program at the Col-
lege and Hospital, and his approaching
furlough, made it necessary for him to
give up the secretary's work. Mr. Feld-
mann is well fitted to carry on.